The Churchman.

VOLUME XVII. No. 8. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. —15. WHOLE NUMBER, 840.

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POETRY.

From Sharpe's Magazine.

A TRUE TALE.

When, for these feeble days, we paint
The pureness of some parted saint,
Our praise is great—our faith is faint!

We dwellers in the vale below,
Look to the far hills' lucid snow,
Nor dream man's footsteps there may go.

Not love, up gazing, and at rest,
Can reach the wonder of that crest,
But toil—stern, patient, undeprest.

Yet even this deaf and faithless time
Hears some fair cadence of the chime,
Which charmed to prayer its holier prime;

Fragments and trembling echoes, sent
To souls for one brief season lent,
And taken hence while innocent!

For childhood, like the church's morn,
Of God's free spirit freshly born,
Meets sin with strange and happy scorn;

Eyes, washed by no remorseful tear,
Pure heart, and unpolluted ear,
What we believe, ye see and hear!

* * * *

With folded hands and drooping head,
A group was gathered round the bed
Where lay a little child, as dead.

A holy child, whose few fair springs,
Shadowed by angel's guardian wings,
Were busied but with heavenly things.

As if the frontal drops had sought
The young heart's inner depth, and wrought
A well to purify each thought.

The watchers hushed each trembling breath;
Bowing "the pride of life" beneath
The dread "humility of death."

A sound upon that silence fell
Loved by the little slumberer well—
The music of the vesper bell!

Soft, as the shower from autumn trees,
That drops in no disturbing breeze—
Calm, as the murmur of the seas—

The parting soul that summons knows;
Behold, the small wan lips enclose,
And thence a sudden music flows!

No dying note—no faltering word,
But anthem-strain in triumph poured,
"My soul doth magnify the Lord!"

From first to last, serene and strong,
The child-voice in that holy song
Seemed answering some viewless throng;

And doubt not worshippers were there
Peopling each seeming void of air—
It was the church's hour of prayer!

Freed was the spirit in that tone!
Ah, weep not, friends! Ye might have known
God's mercy must resume its own!

Surely the waiting angel may
Turn from God's face his eyes away,
To look upon that shape of clay,

By death so softly touched! Serene
And still, as forest shadows seen
At eve upon some level green.

While the child-spirit, hovering nigh
Beholds, but with how changed an eye!
That calm, pale form, the mourners by;

That prison where so late it dwelt,
In sickness wept, in sorrow knelt—
Pain now unknown, and grief unfelt!

While, through faint sobs and tearful rain,
(Still most abounding when most vain,)
Breaks the far choir's exulting strain,

The church on earth, whose voice of love
Speeds sweetly her unspotted dove,
Now passing to the church above,

Winged by her chant—"In peace of heart
O Lord, Thy servant may depart;
Thou his revealed salvation art!"

Words glad, but awful—which condemn
The lips unclean that utter them;
For stainless soul fit requiem!

The Power of Truth.—How simply and beautifully has Abd-oll-Kadir, of Ghilon, impressed us with the love of truth in a story of his childhood. After stating the vision which made him entreat of his mother to allow him to go to Bagdad, and devote himself to God, he thus proceeds:—

I informed her of what I had seen, and she wept; then taking out eighty dinars, she told me that I had a brother, half of that was all my inheritance; she made me swear, when she gave it to me, *never to tell a lie*, and afterwards bade me farewell, exclaiming—

"Go my son, I consign thee to God; we shall not meet until the day of judgment."

I went on well, till I came near Hamandnai, when our Kafillah was plundered by sixty horsemen. One fellow asked me "what I had got?" "Forty dinars," said I, "are sewed under my garments." The fellow laughed, thinking no doubt I was joking with him. "What have you got?" said another; I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood.

"What property have you got, my little fellow?" said he.

"I have told two of your people already," I replied; "I have forty dinars sewed in my garments!"

He ordered them to be ripped open, and found my money.

"And how come you," said he in surprise, "to declare so openly, what had been so carefully concealed?"

"Because," I replied, "I will not be false to my mother to whom I have promised *I never will tell a lie!*"

"Child," said the robber, "hast thou such a sense of duty to thy mother at thy years, and am I insensible at my age, of the duty I owe to my God?" "Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it."

He did so. His followers were all alike struck with the scene.

"You have been our leader in guilt," said they to their chief, "be the same in the path of virtue."

And they instantly, at his order, made restitution of their spoil, and vowed repentance on his hand.—*History of Persia.*

From the Literary World.

CAPTAIN JOHN SMITH.

A REPRESENTATIVE OF THE OLD ENGLISH CHARACTER.

On one side of his character, Captain John Smith may be compared to Paul Jones, in daring valor, in ingenuity, fertility of resources, and the indifference with which he wanders from one portion of the world to the other, while he brings these qualities to use; on the other hand, there is an utter freedom from the vanity of the naval hero, the possession of a calm spirit of self-denial, a patient magnanimity, a temperance and justice which may look for their parallel in Washington. Soldiers of fortune, who fight in all parts of the world, are the accepted favorites of the sex, cut off Turks' heads in single combat, choose the post of danger on all emergencies, are very rarely the men of wisdom in civil life, proportioned to their prowess in the field. They weary of patient toil. Force is generally their watchword, and they are not scrupulous of means in the attainment of their ends. No such stains disfigure the character of the founder of Virginia. We find him always resolute, always brave, with that in his thoughts and bearing which Kent, recognised in the countenance of his fallen master, "Authority!" but content even to yield to inferior men, and to suffer wrong rather than do any. Smith, in a minor degree, met the fate of Columbus, and being the best man in the little community of navigators to Virginia, was loaded with chains as the worst, but this circumstance leaves no misanthrophy upon his mind. The iron does not enter into his soul. When he is again free, he is simply the man he has been all along, acting naturally, spontaneously, indifferent to hate and fear. He is too conversant with mankind to be affected by treachery or weakness. His own virtues are not to be impressed by the mould of others' vices.

The better we are acquainted with Captain John Smith, the more clearly does he figure himself to us as one of the fine old, heroic, English spirits of the days of Elizabeth; a man to keep company with Sir Walter Raleigh, and illustrate in action the manliness and noble daring the poets and dramatists were putting into their verses. There is one peculiarity of the men of that age, which never strikes us so forcibly in reading of any other. It is the completeness of character which they exhibit. They are wholly, not half, made up, morally and intellectually. They exhibit in themselves the perfect microcosm. Society was not then reduced to the dead level it has assumed in later times; it was freer, spontaneous, more varied. Its very insecurity tended tended to development. Few of its great men lacked opportunity of illustrating the cardinal virtues. The glory of undimmed prosperity in the magnificence of the court was succeeded by the gloom and privations of imprisonment. Few courties were there who did not undergo the discipline of the Tower. The scaffold and the axe came as a bold and glittering termination to the career of men, the spirit of whose lives would have been violated by the tame finale of the ordinary death bed. Heroes gathered their robes about them, and bared their necks to the block with a jest, passing from this would to the next, in the robustness of their animal powers, their energy yet unbroken, as if the sick chamber were to be spurned as effeminate. They fought for great prizes, and failing, were willing to pay the consequence. One more turn of the wheel of fortune, and the heads of their judges would have been no safer than their own. The effect of this upon the spectators was doubtless favorable to the formation of habits of mind of a serious, earnest, solemn nature. Upon the great parties in the game it impressed the necessity of courage and endurance; it exhibited life not as end, but as means, a thing, to be risked if a high prize was at stake. The language of Richard on the stage, was the sentiment of many of the herioc personages among the spectators, when he exclaims, "I have set my life upon a cast, and I will stand the hazard of the die."

The religious element is a striking characteristic of the mind of this Old England. People in those days did not seem to be ashamed of their religion. Papists and Protestants made no secret of their attachment to the cathedral or the conventicle. Witness the solemnity, the spirit of belief in the ecclesiastical scenes in the plays of Shakspeare; his father confessors talk no cant, we never suspect them of hypocrisy, but every word they utter is the essence of those long ages of religious worship, which have sanctified the seat of St. Peter. They are sanctity itself. Again, the poets who sing of love in youth with an honest heartiness, beside which the strains of later bards are cold and barren, and put to the blush the etiquette of the modern drawing-room, have no fear, apparently, of being laughed at, when they celebrate a higher love in purer numbers. Read the lines of Julia of Herrick, and his Litany; the amatory and the religious poems of Donne; the celebration of the human and divine in Drummond. Why, with all the Preaching of Protestantism, can divines at this day quote so much more from Shakspeare than they can from Sheridan Knowles? Divinity can hardly get a scrap from Bulwer; she may preach sermons out of Ben Johnson. The religious principles of the Puritans, it is well known, gave their first settlement in this country its strength and consistency. When Smith went to Virginia, we read of good parson Hunt in the company, and we have one striking scene preserved (others must have occurred daily,) where the prayer and psalm arrested the attention of the Savage Susquehannocks, who catching the spirit of the time, followed up the rite by their own rude songs to the Indian Deity. Smith, we read, never neglected the duties of religion. At sea or on shore, his daily command was prayer and praise. There was devotion, be it remembered, at Jamestown, as well as Plymouth.

A celebrated writer on the side of scepticism and irreligion, in a book published since his death, to recommend atheism to the world, has been pleased to say that all the devout persons he had ever seen were melancholy. This might very possibly be: for in the first place, it is most likely that he saw very few, his friends and acquaintances, being of another sort; and secondly, the sight of *him* would make a very devout person melancholy at any time.—*Bishop Horne.*

"In the beginning God created the heavens and the earth." A child easily repeats and understands these few words of Moses. But the child who does so is at once in possession of a truth which heathen philosophy for ages and generations, sought in vain. None could then, with any degree of certainty, determine by whom the world was made; whether it were made at all; whether there were many Gods or one.—*Bishop Horne.*

The desires that have been suffered upon all occasions, to *reach* the line which separates virtue from vice, will, by a very small temptation, be seduced to pass it. The christian soldier, like all others, must be put uuder the discipline of war.

COMMUNICATIONS.

For the Churchman

Mr. Editor,—Your correspondent L., judging him by his remarks on "The Maryland Trial," published in last Saturday's Churchman must have rather crude ideas of the rights, powers, and prerogatives of Bishops: but we will say this much for him, that he is not alone in the world, but rather one of a vast majority, if what we read and hear almost daily, be any evidence of prevailing opinions. We are compelled almost to believe that the polity of the Church, forms little or no part of the ordinary parochial instruction; and that in fact, it holds but a secondary place in what is held to be the necessary preparatory education of ministers for their charges, so that even they are left to imbibe at hap-hazard their knowledge of its fundamental principles.—Hence the many unchurchly acts and assertions of unchurchly principles, almost daily laid before us.

Your correspondent tacitly acknowledges that the Bishop has the right to visit and exercise his ministry at any time in any parish he pleases, within his jurisdiction; but he at the same time maintains that the minister of the parish, be he presbyter or deacon, or if you please the rector of the parish, has the right to forbid the Bishop, so that the Bishop's right is stayed by the right of the parish minister; and this right of the Bishop he calls an imperfect right; that is, a right which cannot be enjoyed or exercised, without the leave of another.

This position he attempts to buttress by an argument drawn from analogy; and he explains himself by an illustration drawn from the relation of father and son; he says—"Towards his Presbyters the Bishop is in the same position as that of a father towards his sons, who have grown up and have houses of their own. He has a paternal right to go to their churches, and perform such services there as he thinks proper, and they as dutiful sons should never think of denying him that right, but if they *do* deny it and refuse his admission, I see not that he has any redress, but to make complaint of the unfilial conduct to the Brethren—just as a father could not help himself if his sons were to shut their doors against him." True; if a father should go to his son's house, and attempt to "perform such services there as he thinks proper," or in other words, to *order and direct things* "there as he thinks proper," and that without the son's consent, the son would have a perfect right to forbid his father his house, or to shut his door against him;" but we doubt if all the "world would cry out shame," but rather justify the son, as doing what would be a very natural "behavior" instead of "unnatural;" for a father has no more right to go into his son's house *to order and direct things there*, than any other man has, nor than one man has to go into another man's house to order and direct things there. When a son leaves his father's house, and becomes the head of a family, (we suppose that is the idea) his civil rights place him in the same relation to his father that they place him in towards other men; he is lord of his own manor, and his father's authority over him is at an end. While a son remains in his father's house, sheltered by his roof, fed at his board, clothed by his bounty, warmed at his hearth, his father has authority over him, and a right to his services, but that authority ceases, when the son leaves his father's house. A son is bound at all times, to listen to his father's advice, and to render to him the respect and reverence due to parents, but a son is not bound to follow that advice, (after he is of age) in his own affairs against his own convictions or interest; for advice is only advice after all, and one man's is as good as another's and it may be wise or foolish to follow it, but it is not authoritative; and we may say generally, that a young man ought always to listen to the counsels of the aged, for it is their prerogative to give advice, and, he should always treat years with deference and respect, for veneration is due to gray hairs; and all men should be charitable to all men; but filial duties, and veneration for the aged, and the duties of good neighborhood, and the civil rights of individuals, are two things.

But let us change the phraseology of your correspondent's illustration a little, and then we will see in how far, as an argument drawn from analogy, it serves his purpose; we make this request, because we think he has confounded entirely distinct relations: towards his presbyters the Bishop is in the same position as that of a father towards his son who has grown up and has a house of his own; the father has a paternal right to go to his son's house, and perform such services (or to order and direct) them as he thinks proper, and the son, as a dutiful son should never think of denying his father that right, or if he does deny it, and refuse him admission into his house, "I see not that he has any redress," (by any legal process) but that the only method of redress left him is to make a complaint of the unnatural and unfilial conduct of this son to his other sons, friends, and neighbors "that they may cry shame at his son's unnatural behavior;" "and this is the only punishment by which he could be reclaimed to a sense of his duty."—This we humbly submit as being a little more perfect statement of a case illustrative of your correspondent's meaning, and as an argument from analogy supporting his position, it is one of its own kind; and surely we may reply, it sufficiently shows the father's right to be very *imperfect* indeed. But we ask, of what use is the father's complaint, if those to whom he complains can give him no redress; and if the complaint should be laid before the world or community, (as being now a days more fashionable) is it quite certain that the "cry" of "shame" would not be raised against the father, instead of against the son.—Let us see how this rule works; if the father should complain to his other sons, would they not be very likely to tell him, "our brother did right, he acted very *naturally*, and as we should do in a like case; for if you claim a right to *order and direct* his household, you have a right also over ours, and that we don't acknowledge; and if, to his friends and neighbors, would they not be very like to tell him, your son did very right, sir; his relation to you now is not what it was when he was a servant and a son in your house, your paternal and masterly authority over him has ceased; he holds the same relation to you now that we do, he is master of his own household, and as you have made yourself a busy body and a meddler in other men's matters, he did right in shutting his door in your face.

Now we do not hesitate to say that if a Bishop has no more right to visit any parish within his jurisdiction, at any time he pleases, and to exercise his ministry therein, than a father has to go into his son's house to *order and direct* "there as he thinks proper," then he has no right at all, and his "complaint to his brethren" is of no avail; seeing that a father has no right over his son's house, either natural or civil. But we apprehend that when your correspondent instanced the relation of father to son, as illustrative of the relation of Bishop to presbyter, he did not reflect very closely upon his subject; for the illustration is not at all apt. By the law of nature, as well as by the civil law, a son, as head of a family, is his father's equal; but by the constitution of his office, the Bishop is the presbyter's superior, aud the canon law cannot change that relationship. The great question then is, what are the rights of Bishops by the laws of the Church; and by the phrase "laws of the Church" we mean the primordial or Divine law, or sanction, by which the Bishop is ruler of the Church, for by that law alone are the Bishop's rights to be determined.

Now the whole diocese is the Bishop's house; and not one parish more than another; but every parish in his diocese is his parish, every church is his church, every minister is his minister, for the minister derives his powers from the Bishop and holds them at his pleasure; the whole diocese is the Bishop's flock, and the different parishes and the parish churches are the folds in which he gathers his flock, and the parish ministers are his under shepherds whom he has placed as stewards over the various folds of his flock, and as stewards the parish ministers are his servants and exercise their stewardship in his name and by his authority vested in them; and as the master of *his* own house, as shepherd of *his* flock, the Bishop has the *perfect* right to visit any parish within his jurisdiction to exercise his ministry therein whenever he pleases; this we say a Bishop has the right to do, and if the parish minister should forbid him, the case would not be analagous to the case of a son's shutting the door of his own house in his father's face, but analagous to a servant's forbidding his master entrance into his own house. This right of the Bishop is his "by that right by which he is Bishop," it is one of his prerogatives in the exercise of which he has not as yet, happily, been limited by any Canon; and for any presbyter to deny it to him is nothing more nor less than downright open rebellion against his authority. To deny the Bishop this right is to erect altar against altar; it is to erect another altar in the diocese which is not the Bishop's altar; for there can be but one altar in the diocese, and that one the Bishop's, at which he ministers either in person or by his steward, and this altar is wherever the Bishop's priestly power is exercised, either by himself in person, or in his name and by his authority. An altar at which the Bishop has no right to minister is not his altar, but another's; it is a rival altar lying over against the Bishop's altar; its name is Babel, its builder Nimrod. (To get over this by saying that the Bishop has the right, but that another person can forbid him that right, so that the Bishop's right is *imperfect*, is sheer nonsense.) But we go a great deal further still than merely to assert an Episcopal prerogative. We say then, as there can be but one altar in the diocese, and that one the Bishop, so there can be but one proper priest in the diocese and that one the Bishop; that is, that there is but one in the diocese who has an inherent power of priesthood and that one is the Bishop; and that priesthood the Bishop has by his bishoprick or office; for we deny that the Bishop, as he is a priest, is a different person from himself as he is a Bishop, and maintain that the Bishop's proper and inherent powers of priesthood come to him by his bishopric. Nor can the fact that presbyters as well as Bishops consecrate the Eucharistic sacrifice, argue that presbyters also have a proper and inherent priesthood, for the consecration is the Bishop's; he absent, consecrates as though present, by his stewards; and we may say generally that every ministerial act, whether by presbyter or by deacon, is the Bishop's act.

Now the Episcopal Commission is a very broad one, and not a narrow and contracted one. "All power," says Christ "is given unto Me in heaven and in earth." "As My Father hath sent Me, even so send I you;" "Go ye therefore, &c., &c." In his commission the Bishop's powers are not specified, but are concluded under the phrase "all power;" so we say, that the Bishop has the right to exercise all and every power that is nenessary to his office and charge; and that the exercise of his powers are limitable only by the Canon. It is a fundamental doctrine of the Church, no less a fundamental one than the doctrine of the Apostolical succession itself, being evolved from it, not that a Bishop has no right when the canon is silent, not that the Bishop's powers, as Bishop, are derived from the canon, but that where the Bishop's powers are not limited by the canon, he has the right to exercise "all powers" necessary to his office and charge; therefore it is, we say, that as there is no canon limiting the Bishop's right to visit any parish within his jurisdiction, at any time he pleases, to exercise his ministry therein, without the parish minister's consent, he has the power to do so. This right then of the Bishop, is no less his by divine right than his office itself, and his exercise of it is only limitable by Canon.

But again; it is a fundamental doctrine of the Church, no less so than the doctrine "There can be no Church without a Bishop," that the presbyter's power ceases in the presence of his Bishop. This doctrine establishes the relation of the presbyter to his Bishop to be, as we have already argued it is, that of under shepherd to chief shepherd, of steward to his lord, of servant to master; for as the servant's power over his charge ceases when the master is by, himself to order and direct, so when the Bishop is present to exercise his ministry, his presbyter's, his minister's, his servant's power ceases; and it is sustained by the nature of the presbyter's commission which is purely ministerial, for his acts are not his own but another's; he acts not by his own authority, but by another's, he acts not in his own name but in another's; so his acts, whatever they may be, being by a derived authority, being derived from the Bishop, from him and in whose stead and name and authority he does them, he can only do those acts as the steward, or servant, or minister of the Bishop. Says Hooker, "There are which hold that between a Bishop and a presbyter, touching power of order, there is no difference. The reason of which conceit is, for that they see presbyters no less than Bishops authorized to offer up the prayers of the Church, to preach the Gospel, to baptize, to administer the holy Eucharist; but they consider not withal as they should, that the presbyter's authority to do these things is derived from the Bishop which doth ordain him thereunto, so that even in these things which are common unto both, yet the power of the one is as it were a certain light borrowed from the other's lamp." (v. 7, c. 6, s 3.) But this borrowed light only shines in the absence of the sun of the system, and ceases in its presence; so when the Bishop is absent, he nevertheless tends and feeds his flock leads them forth into pasture, keeps them within the fold, guards them from dangers within and without; checks, teaches, and governs them by his presbyter, minister, steward, under-shepherd, as though he were present.

Here I might close my remarks, but as your correspondent speaks of the Bishop's right by canon to visit Churches, I shall beg leave, in your next, to say something to this point.

Non Juror.

[For the Churchman.]

FAMILY PRAYER.

Mr. Editor,—It is among the most encouraging tokens of God's care of His Church, and the merciful operations in her behalf of His providence and grace, when devout and intelligent laymen exert themselves for the diffusion among their fellow men, through her, of the sound faith and sincere piety of the Gospel. I have before me "A Family Liturgy, selected from the Book of Common Prayer, for the Use of Members of the Protestant Episcopal Church in the United States of America. Altered from a Compilation published under the sanction of the Bishop of Toronto, for use in his diocese. To which is added, The Forms of Prayer to be used in Families, set forth in the Prayer Book."

The above manual is understood to have been prepared and published by a layman of this diocese, well known for his sound principles, catholic spirit, and earnest and enlightened devotion to the interests of the Church.

Satisfied, from long experience and observation, that the Book of Common Prayer furnishes the best devotions for a Christian family, I was much pleased with the appearance of this very neatly printed little manual; and would desire, with your good leave, Mr. Editor, to draw attention to it, by asking a place in your columns for the "Advertisement," and the "Extracts from the Preface to the Original Compilation," which are prefixed to it. They are as follows:—

"*Advertisement.*—The Editor having been convinced, as well by the reason of the thing as by long experience, of the perfect fitness of our admirable Liturgy to Family Worship, was much pleased at meeting with the compilation which is the groundwork of this publication.

"'The Bishop of the Diocese,' says the Author, 'on being referred to on this subject, has uniformly expressed it as his opinion, that such a compilation, if made at all, should be framed as exactly as possible after the model of our excellent Liturgy; for in nothing else, his Lordship conceived, should we have unity of design, or a collection of Prayers which would meet the approbation of all.'

"To this and the other recommendations of the plan of the Family Liturgy contained in the extracts from the Author's preface, is added the Editor's belief, that its circulation in the United States as a *cheap tract* may, by God's blessing, cause some more Family Altars to be set up—the beautiful framework and order of the Book of Common Prayer to be more observed; and, consequently, it to be more loved and admired—the Church itself, in some degree at least, to be more inquired into and known—and, finally, (if but a few only, yet) some more 'added to' it 'of such as should be saved.'

"*Festival of the Purification,*
A. D. 1847.

"Note.—The very common text upon the title* was selected before it was observed that the Rev. George Arden had put it to the same use in his Collection of Prayers, (London, 1844.) It could not be changed for one equally appropriate. That on the back of the title† is taken from Dr. Hook's Book of Family Prayer."

"*Extracts from the Preface to the Original Compilation.*

"'Our Reformers,' says a venerable dignitary of the Church,‡ 'were clearly of opinion, and I believe that no one has ever tried the experiment without witnessing to its success, that the constant reiteration of the same prayers, if men combine with one heart and one voice in giving them meaning and utterance, infuses rather a relish than a distaste for their use.'

"Connected with these observations, we may affirm that this habitual and steady training to the use of our admirable Liturgy in the household, must conduce to its more faithful and profitable employment in the sanctuary; while, from its being thus constantly in the hands, and we will hope in the hearts, of both young and old of our communion, there will be fostered that regard for soundness of doctrine, and that reverence for soberness and order which characterizes our Ritual, and is a distinguishing feature in the framework of the Church. There is, too, a comfort and satisfaction in the thought that all, however separated and distant, in using the same form of devotion, will be addressing their petitions to Almighty God, as it were, with one voice; a circumstance which must, with his blessing, conduce to the realization of that unity of spirit which is so constantly a subject of our prayers and hopes.

"While this compilation is more particularly designed for the purposes of Family Devotion, it will be perceived that it is equally appropriate for Sunday Schools, and it might also be used with advantage in the visitation of Hospitals and Gaols, where time might not be allowed for the use of the full Morning or Evening Prayer. The work has been contracted within the narrowest possible space, on grounds of economy; so that, from the smallness of the expense, each member of a family may be furnished with a copy."

The following valuable extract from Bishop Doane's edition of Dr. Hook's Book of Family Prayer is printed on the cover:—

"To begin and end the day with God, will be the likeliest way to make servants faithful, children dutiful, wives obedient, husbands loving, every one acting as in the sight of God."

The generous editor has appended the following note, which will be gratifying to all good Churchmen:—

"The stereotype plates of this Family Liturgy have been given to The Protestant Episcopal Tract Society. Copies can be obtained at the Depository, No. 20 John street, New York, at the very low prices for which the Institution is distinguisaed, viz., *One dollar and seventy-five cents* per 100 copies."

A Grandfather.

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* "But as for me and my house we will serve the Lord."—Joshua xxiv. 15.

† "Have you set up an altar in your house?"

‡ Archdeacon R. J. Wilberforce.

For the Churchman.

Mr. Editor,—The following paper was drawn up, in substance, several years ago, for private use. As the subject has become one of present general interest, I take the liberty of sending it as an offering, in brotherly kindness, to those who desire to give their reflections on the point a Christian turn.

As authority for the following views of the episcopate, reference is made to the New Testament, especially the Acts of the Apostles, the Epistles to Timothy and Titus, and the second and third chapters of the Revelation; to the writings of the Apostolical Fathers; to the history of the primitive Church; and to the office for the Consecration of Bishops.

Every Bishop is the chief pastor of his portion of the flock of Christ.

A Bishop's diocese is the portion of the Church to which he is bound to extend pastoral care.

Presbyters and Deacons are the Bishop's aids, within their respective limits of cure, in the pastoral charge of his diocese.

The operation of this system was in its simplest form in the primitive Church. The Bishop exercised personally the full pastoral care of the people of his charge, that is his diocese (which usually comprised a principal city, and its adjacent country,) when they were not too numerous. As their number increased by conversions from heathenism or judaism, he appointed Presbyters and Deacons to assist him. As need required, these were increased, and his flock was divided into distinct congregations, worshipping in churches erected in different parts of the diocese.

The Bishop gave his chief attention to the original or mother church of the diocese, where was his sedes, seat, (see,) or cathedra, chair, whence it was called cathedral; but was also equally connected by office with the other congregations; being, however, generally represented among them, for ordinary pastoral functions, by Presbyters and Deacons appointed by him.

At first, churches were built and supported at the common cost of the diocese; the support of the Bishop and Clergy being usually derived from the Communion offerings.

In process of time a new feature was introduced into ecclesiastical arrangements, differing somewhat from their scriptural and primitive stamp. Wealthy and devout men, disposed to erect and endow churches at their own cost, were encouraged to do so by an agreement on the part of the Bishops that the clergy to be settled and supported therein, should be such only as were acceptable to those who had built and endowed them, and those who in all future time should, for this end, be their properly constituted representatives. Hence the origin of *patronage*, or right of presenting to an ecclesiastical living, which in this country is generally the prerogative of vestries. The Bishop's pastoral relation to these churches, however, was the same as to the more ancient ones. Nor was the right of presentment to them by the patrons an independent one. The incumbent was considered as still holding under the Bishop; who, however, exercised his prerogative in the matter with reference to the wish and consent of the patron. The latter gave a right to the temporal emoluments: the former to spiritual cure and charge.

These churches gradually grew into parishes with distinct organizations; but with the scriptural and primitive pastoral connexion of the Bishop with them all, left unimpaired.

As the world gained power and influence in the Church, the former made sad inroads, as on the doctrinal and practical purity, so also on the scriptural and primitive polity, of the latter. Patrons, princes, popes, councils, synods, chapters, parliaments, &c. &c., introduced an almost endless variety ot incongruities, corruptions, and anomalies. The sound Catholic Christian, however, will desire to look over all these, and fix his eye and his affections on what is scriptural and primitive.

Doing this, without prejudice, and under the direction of the authorities named in the commencement of this article, I see not how he can fail to arrive at the following conclusions:—

1. Each Bishop is the chief pastor of his diocese.

2. Each member of the Christian Church sustains the pastoral correlation, primarily to his Bishop, and secondarily to the Presbyter or Deacon who has the parochial charge of him.

3. By whatever process a Presbyter or Deacon is placed in such charge, the catholic principle is, that he is so by the authority of his Bishop, and as his pastoral aid.

4. In whatever way a Presbyter or Deacon is vested with any temporal rights which may grow out of an appointment by, or a contract with, a porochial civil corporation, he is so as a Presbyter, or Deacon of *the Church* as a *spiritual* body, with whatever relations, obligations, responsibilities, and subordination, that character imposes on him remaining in full force.

5. When the civil parochial corporation gives a Presbyter or Deacon whatever rights it has at its disposal in reference to the congregation which it represents, it does so in reference to a congregation of *the Church* as a *spiritual* body, which, consequently, sustains a prior and primary relation to the Bishop of the diocese as its chief pastor.

6. When a diocese elects a Bishop, it elects a chief pastor for all the congregations of that diocese, and for every member of the Catholic Church belonging to it.

Scriptural Episcopacy.

For the Churchman.

"HE STANDS ON PRINCIPLE."

Mr. Editor,—*The text* which I have placed at the head of this article, is from Dr. Stone's Book on "the Church," page 161. The *comment* is as follows:—

Dr. Stone says, page 194, "Our Liturgy is remarkably full and rich in the *saving truths* of the Gospel." The line of his argument, in discourse, (xii.) as against those who use extempore worship is, that a form of prayer secures uniformity of doctrine in the Church; and that those having a true devotional spirit, will not as easily be led into error of doctrine, where a form of prayer is used, as where it is not. "If he be a *dishonest* man, or a man of *unscrupulous conscience*, who thinks it right to effect what he deems a good *end*, by means which others would regard as of *questionable morality*, he cannot take advantage of the devoutly responding spirit of his worshipping congregation. He cannot make his people drink at the stream of his errors, through the confidings of their *Amen-saying* mind. Though he himself be steeped in heresy, yet that to which they say 'Amen' is full of the richness and life of God's Truth. If he attempt to disseminate his errors, he can do it no where but in the Pulpit, or from the Press or Conversation; and the moment he makes *this* attempt, he must pour his doctrine into the ear of his people's critical intellect. In this enterprise, he has not before him a confiding, appropriating body of worshiping minds, but a congregation, who feel that the reason and understanding which he addresses are their own; who have a right to judge him by his *acknowledged* and *severe standards;* and who in their jealous love for those standards, will not be slow either to see or to arraign the *adventurous delinquent*. Before such a judge, abiding by such standards, the discrepancy between the pulpit, the press, or the lip of colloquy, on the one side, and the loud, distinct, and incessant utterances of the desk on the other, is at once detected; and if that discrepancy be on *fundamental points*, he is at once removed from his post of influence in the Church. Examples of the operation of this principle have not been wanting even within the limits of our brief history as an independent ecclesiastical organization; *and if our Church should ever fail to cut off such errorists, it will be, not because she wants means to detect them, but because she will have proved unfaithful to her Master and to her work;* an unfaithfulness, for which she will deserve the chastening which detected, yet allowed, corruptions, will not fail to inflict."

Now, Mr. Editor, this is all very well. It would seem proper, that those who "stand on principle," if they do not believe the teaching of the Prayer Book, should submit to be "cut off." What, however, is the fact? We might cite *many instances* where the "utterances from the pulpit, the press, and *the lip of colloquy*," by those who continue to be ministers of the Church, are in direct opposition to the plain and manifest and obvious teaching of the Prayer Book. I select *one* only. All must admit "the doctrine of communication of the Divine Life to the soul of man" is a "fundamental point." What is the teaching of the Prayer Book on that subject? Every member of the Church (and Dr. S. among the number) on every occasion of the administration of the sacrament of Baptism, thus prays, "Almighty God . . . wilt thou mercifully look upon these thy servants, (or children,) *wash them and sanctify them with the Holy Ghost.*" And again—"That they, coming to thy Holy Baptism, *may receive remission of their sins by spiritual regeneration.*"

After the person has been baptized the minister says, in the case of infants—"We yield thee hearty thanks, Most Merciful Father, that it *hath pleased thee to regenerate* this infant with thy Holy Spirit." And in the case of adults—"We yield thee humble thanks, O Heavenly Father, that thou *hast* vouchsafed to call us to the knowledge of thy grace and *faith in thee* . . . Give thy Holy Spirit to this person, *that being now born again*, and made an heir of everlasting salvation, &c. &c."

Before their Baptism they had not been spiritually regenerated, and *after* their Baptism, God is thanked that they have been "regenerated" and "born again."

This is very plain, and is well understood by every "confiding" "*Amen-saying*" and pious Christian, who hears this declaration of God's truth, made under the most solemn circumstances, by his minister. "It is full of the richness and life of God's truth." To this, called on as he is by the Church, he heartily responds "Amen." This teaching he understands. But suppose the minister goes into the pulpit, or publishes "Mysteries Opened," or by "the lip of colloquy," and in one or other, or all of these ways, teaches these same "Amen-saying" people, that persons are *not* "regenerated" in Holy Baptism—that they are *not*, in it, truly "born again" by the mighty power of the Holy Ghost—that the gift of the Holy Spirit is *not* vouchsafed therein—that the divine life does *not* then commence its being in the soul of man. What "discrepancy" is here! *Amen-saying people*, hearing one doctrine in the desk, and then hearing it condemned, and another substituted for it, in the pulpit, or press, or *lip of colloquy!!!* I ask, Mr. Editor, what ought those ministers in the Church, who really "stand on principle" to do, who find themselves thus situated?—praying one doctrine; teaching another? Can any of your correspondents answer a QUERIST.

For the Churchman.

WHITHER OUGHT MR. COOKE TO GO?

Rev. and Dear Mr. Editor:

This is, as you justly observe, a very important inquiry, and I wish to afford some light to the Rev. gentleman in the unfortunate state of perplexity in which he finds himself. While engaged in the examination of the Rev. Mr. Mulcahey, he seems to have kept in mind the words of old Sternhold and Hopkins—

"I will uprightly judge when get convenient time I
may:
The earth is weak and all therein, but I her pillars
stay."

Hence the pugnacious spirit evinced during the examination; and the influence continued so strong upon him that he publishes his pertinacity to the world, forgetting the maxim of Napoleon, "From the sublime to the ridiculous is but a single step." Mr. C. fancied himself sublime, but he has made himself exceedingly ridiculous—

"With vollies of eternal babble,
And clamor more unanswerable.
For though his topics frail and weak
Could ne'er amount above a freak,
He still maintained them like his faults,
Against the desperatest assaults;
And backed their feeble want of sense
With greater heat and confidence."

Besides he was exceedingly unlucky in his opponent. Mr. Mulcahey, though a Deacon, and therefore supposed to be fair game, is plainly no ordinary man. His coolness, acumen, soundness in theology, and readiness of reply, are remarkably evinced even in Mr. Cooke's statement; and the extracts given from his "Review" in the last Churchman enable me to conclude that the whole production is equally creditable to his head and his heart, and gives a bright promise of future excellence. He was not to be daunted by the *shibboleth* of his examiner, the ever repeated, well conned, cuckoo cry, "Do you believe that a man truly repenting and truly believing is justified fully and completely in the sight of God before baptism?" Baffled and discomfited, Mr. C. very unwisely publishes his griefs to the world, and finds, to his astonishment, that what he looks on as very pathetic tragedy they laugh at as the broadest farce.

There is, however, cause for the most serious consideration in this matter. The views of doctrine and the temper of mind exhibited by the "Rector of St. Michael's Ch., Bristol, R. I.," demand the severest censure of every true son of the Church, are manifestly inconsistent with her formularies, opposed to the teaching of her greatest divines, and at variance with Holy Scripture as interpreted by the common consent of Catholic Antiquity. It is very easy for Mr. Cooke to sneer at Waterland, and explain away the words of Holy writ, by saying, "that is all figure," "I do not so understand the Gospel." But the sound churchman will think that Dr. Waterland was *rather* more learned, profound, and celebrated than his self-opinionated critic; and that if the plain words of Scripture are to be set aside as figurative, there is small hope of defence against the unitarian and the infidel. Mr. Cooke has solemnly vowed "to give his faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as *this Church hath received the same according to the commandments of God*"—but now when instructed by his Bishop that the Church does hold the doctrine of the justification of the sinner in baptism he undutifully replies—"If I thought that our Church held this doctrine, I should be compelled to leave it." He does not say, "I would recant my error, confess my fault, and teach the flock committed to my charge in accordance with my ordination vow," but, "I would desert her sacred altar, wilfully commit the dread sin of schism, and herd with some one of the motley sects who infest our country and offer false fires at the throne of Jehovah." How fearful the temper of mind here displayed, and how sad the thought that such a man is clothed with the priestly office. When a minister of our Church talks of going to Rome, the low Church presses raise a lamentable cry, and justly, for the sin of schism is not to be lightly thought of: but they have no abhorrence for the same fearful sin when committed by apostatizing in an opposite direction. They coolly make the announcement that Mr. A. or B. or C., has resigned the ministry of the Protestant Episcopal Church, and has gone to spread error, delusion, and false doctrine among those who have neither priest, nor sacrifice, nor altar; but no cry of warning is raised against this sad defection from the faith, this grievous descent into the abyss of sin. We trust that the erudite youth who presides in name over the Protestant Churchman, whose learning is so great, and whose attachment to the principles of HOBART is so ardent and sincere, will with honest indignation rebuke this threat of Mr. Cooke, and tell him to continue in the "old paths of Evangelic truth and Apostolic order." I trust, too, that the impetuosity of Mr. C., has been somewhat checked by the mild but effectual rebuke of Bp. Henshaw, who having asked for his intended line of retreat, and being answered to the Moravians, effectually blocked up the way by unfolding their Liturgy to his astonished eyes. He evidently knew as little about the doctrines of the Moravians as he did about those of his own Church, and shows how apt ultra Protestants are to use words without meaning.

But I will help Mr. Cooke and show him a congenial abode for his unsettled spirit. There have been men who held precisely his opinions, and he must feel a glow of satisfaction when I name Travers, Cartwright, and *id genus omne*, the notorious Puritans of England. The Anglican Reformed Church was the object of their bitterest enmity, and her baptismal offices among other things were denounced as unsound and unscriptural.

In opposition to these Hooker taught as to the Sacraments, "Their chiefest force and virtue consisteth . . . in that they are heavenly ceremonies, which God had sanctified and ordained to be administered in his Church, first, as marks whereby to know *when* God doth impart the vital or saving grace of Christ unto all that are capable thereof, and secondly as means conditional which God requireth in them unto whom he imparteth grace. For since God in himself is invisible, and cannot by us be discerned working, therefore when it seemeth good in the eyes of His heavenly wisdom, that men for some special intent and purpose should take notice of His glorious presence, he giveth them some plain and sensible token whereby to know what they cannot see. . . . Christ and His Holy Spirit *with all their blessed effects*, though entering into the soul of man we are not able to apprehend or express how, do notwithstanding give notice of the times *when* they use to make their access, because it pleaseth Almighty God *to communicate by sensible means those blessings which are incomprehensible.* (Ecc. Pol. Vol. 2, p. 327, &c. Keble ed.)

Now let us hear, contra, Mr. Cooke's statement and the "Christian Letter"—the one by an ancient, the other by a modern, Puritan:

Mr. Cooke, p. 70.	*Christian Letter, p. 27.*
"I drew, also, an analogy between Circumcision and Baptism, in relation to the spiritual meaning and benefit of both ordinances, and showed that they were seals of the righteousness of faith, which was experienced independent of the external ordinance."	"Where find you that God ordained the sacraments to tell us when God giveth grace?"

Hooker answers, "Are not sacraments signs of grace given? If signs, have they not that which they signify? . . . . If the thing they signify be grace, and God the giver of that grace, in the ministry of the sacraments, then are they ordained to tell us when God giveth grace, yea, and further, what grace God doth give."—p. 327, n.

But here Mr. Cooke will say, "I conceded that to all those who receive baptism rightly, (and no adult believer receives it rightly who is not exercising a justifying faith,) it is both 'a means of grace and a pledge to assure us thereof.'"—p.32.

He does not, however, explain what this *grace* is, which is so received. Is it the remission of sins? is it an entrance into the kingdom of God? is it a "death unto sin and a new birth unto righteousness? So the Prayer Book teaches us, and can a man be *fully and completely justified* without these blessings and gifts of God's mercy? If he can, Mr. C.'s ideas of justification must be very peculiar.

What are the graces conferred in Hooker's view? "As we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God but by new birth, nor according to the manifest ordinary course of Divine dispensation new-born but by that baptism which both *declareth* and *maketh* us Christians." p. 341. "As the spirit is a necessary inward cause, so water were a necessary outward mean to our regeneration." p. 338. "Baptism is a sacrament which God hath instituted in his church, to the end that they which receive the sacrament might thereby be *incorporated into Christ*, and so through his most precious merit obtain as well that *saving grace of imputation* which *taketh away all former guiltiness*, as also that *infused divine virtue of the Holy Ghost* which giveth to the powers of the soul their first disposition towards future newness of life." p. 339.

While Mr. Cooke plainly is at variance with Hooker, he cordially agrees with Messrs. Cartwright and Calvin.

Mr. Cooke, p. 33.	*T. Cartwright, lib. iii. p. 134. From Calvin's Ins. iv. 15, 22.*
"He must have this justifying faith before he can receive baptism rightly. The latter is to him the "sign and seal of the righteousness of faith" which he has, being unbaptized. The sacrament, therefore, does not convey justification—does not add to it, or make it more complete than it was before. It signs, seals, assures, and confirms, the blessings which belong to the faith which has already justified."	"He which is not a Christian before he come to receive baptism, cannot be made a Christian by baptism, which is only the seal of the grace of God before received."

He says, p. 32, "I replied in substance, that, in reference to its spiritual benefits, 'baptism is an act of God,' but that with respect to the resolution of the sinner to be baptized, and his coming forward to receive the sacrament, it is a 'work,' because here is something which a sinner may do of himself—something external, upon which he may rest, even as the Jew did upon circumcision; that, therefore, baptism must be excluded from any part in the office of justifying." How well deserved were the astonishment and rebuke of Bp. Henshaw!

Hooker says, p. 341, of such teaching as this, "There were of the old Valentinian heretics some which had knowledge in such admiration, that to it they ascribed all, and so despised the sacraments of Christ, pretending that as ignorance had made us subject to all misery, so the full redemption of the inward man, and the work of our restoration, must needs belong unto *knowledge* only. They draw very near unto this error, who, fixing wholly their minds on the known necessity of faith, imagine that nothing but faith is necessary for the attainment of all grace. Yet is it a branch of belief, that sacraments are in their place no less required than belief itself. For when our Lord and Savior promiseth eternal life, is it any otherwise than as he promised restitution of health unto Naaman the Syrian, namely, with this condition, 'Wash and be clean?' or as to them which were stung of serpents, health by beholding the brazen serpent?"

Mr. C. says of Acts xxii. 16, "I found no difficulty in looking upon this passage as figurative." p. 32. But Hooker replies, "I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing. Or howsoever such voluntary exercise of wit might be borne with otherwise, yet in places which usually serve, as this [John iii. 5.] doth concerning regeneration and the Holy Ghost, to be alleged for grounds and principles, less is permitted," p. 336. Cartwright, of whom Mr. Cooke seems to be a sedulous imitator, had explained the last mentioned passage away by means of figure.

Mr. Cooke will doubtless answer to these arguments of Hooker, "I do not so understand the Gospel;" and will thereby display more clearly his agreement with the Puritans against whom that godly man and learned writer contended. When, therefore, he "leaves the Church," which he had better do quickly, unless he reforms his doctrinal system and recants his grievous errors, he will have to trace out the descendants of the Puritans aforesaid, and join himself with them; and then at some Plymouth-landing festival he may laud the BLARNEY-STONE of America to his heart's content. And so we leave him to his reflections. M. N.

There is not a votary of wealth, pleasure, power, or fame, who cannot, and who does not, upon occasion, practise a self-denial, which few christians can be prevailed upon to practise, in a much better cause; a self-denial more rigid indeed, than *they* are often called upon to practice.—*Horne.*

For the Churchman.

Mr. Editor,—I am no musical man as far as science and practice are concerned, nor am I a young man. I am, however, very fond of music, especially sacred music, and hope I am not afflicted with the querulousness of age. Easter, that glorious queen of feasts, is always welcome to me. I go up to the temple, with much alacrity, to enjoy its services. Thus I went on the late Easter. The beautiful anthems which our holy mother then substitutes for her daily Venite Exultemus, are always more than welcome. I was glad when the organ sounded for their accompaniment. I do not think I use too strong a term when I say I was *pained* to find instead of a simple chant, which gives, and renders easy, to the congregation its sacred privilege of uniting with one consent, an elaborate *anthem;* in which I doubt not, the choir exhibited taste and skill; but in which they necessarily monopolized what the Church intended for all; while we, the people, could be mere listeners, and that in subjection to the inconvenience and wearisomeness of *long standing*. Now I like very well, at proper times, to hear a good anthem sung from the Bible or Prayer Book; and altho' I have not skill enough to do probably full justice to all the fine parts of a well executed piece, yet the performance of it gives me sacred pleasure, and produces an impression favorable to serious thought, and devotional feeling. Still (it may be an unmusical idea, but I am satisfied it is the common sense notion of the great mass of the members of the church) I think it very obvious that anthem-music is not suitable for devotional acts proper, that is as a medium for direct addresses to the Deity. Its proper province is akin to that of sacred reading which is not praying. In many of the lessons, for instance, acts of prayer and praise are included. These are intended not to be *offered* by the congregation as their acts; but to be reverently and devoutly *listened to.* This I take to be the proper character of anthem-singing. The words are not supposed to be a part of the *devotions* of the congregation; but only uettered for their *hearing*. This is of course expected to be in a devoutly meditative frame of mind; and the music should be such, and so performed, as to be the most conducive to this effect. I have heard the Te Deum sung in splendid anthem style, so as to engage my mind and arrest my feelings in a manner suitable to the sanctity of the place and occasion. But most assuredly, I could not be said, as in a simple chant, to participate in the exercise of the choir, and make it my own offering at the throne of the heavenly grace. The weariness too of *standing*, through the whole of it, considering that my part was necessarily passive, not active was decidedly unfavorable to the full benefit which might have accrued.

This train of reflection, Mr. Editor, to which I was led by my Easter disappointment, I have taken the liberty of intruding upon your readers, with the view of following it up by respectfully inquiring whether any of the stated parts of the service ought ever to be sung anthem-wise? Is not this an interference with the Church's benevolent provision for all her members, that every such part shall be, in good faith, a portion of their "*Common* prayer" in which they are to *partake* not merely to *listen?* At proper times and under due pastoral direction, let us have the privilege of sitting and listening to good Bible or Prayer book anthems; but let the music of our own prayers and praises be the devout *chant*, rich as you please, but the simpler the better.

DEVOTION.

For the Churchman.

Dear Sir,—I wish to make some inquiry in regard to the use of Episcopal Churches in New York; my attention having been called to this by visiting one of them last evening to hear a lecture (of which previous notice had been given) from the rector of the same.

Arrived at the doors, I found that in accordance with Apostolic usage, they were shut: but here the similitude ends. It required half a dollar to open them. It being something new to me to pay for attending Church in this manner, I inquired of the sexton if it was common; he told me it was not a service of the Church, being entirely secular; I then asked if it was a common custom to use the Churches for other than religious services. He replied that it was, and that concerts, and lectures, were frequently held, and delivered, in Episcopal churches.

Now Sir, I would like to inquire if this is the case. I was well aware that some of our Puritan brethren were so *pure* that they could hold their meeting houses by joint occupation; using them on sabbath days for religious purposes, and giving concerts and holding conventions on other days, thus saving the money by a little inconvenience to themselves; but I did not know that it was customary in the Church. Was it not for a sin analogous to this that the money changers were driven from the Temple? Was it not the secularizing spirit that made it a den of thieves? And is it not enough that man must own property in God's House; but that even then he must pay fifty cents to hear his own pastor explain the word of God in their usual place of worship.

I know not what may be the custom in New York, but in the Green Mountain State it is not so.

I forbear to speak of the disregard of our beautiful Liturgy where the word of God is taught which I had supposed was proper, in order that having called upon God we might, with the more readiness, receive the word; as also the attempt to compel charity in God's House, when the declaration of the Almighty is, "Let every man do as he is disposed in his heart, not grudgingly or of necessity; for God loveth the cheerful giver."

By answering the above queries you will much oblige a

MEMBER OF THE CHURCH.

Brooklyn, April 13th. 1847.

For the Churchman.

SANTA CRUZ.

Mr. Editor,—It may not be known to all your readers, though I trust uninteresting to none, that there are, in the Danish West India Island of Santa Cruz, two congregations of the Anglo Catholic Church, St. Paul's, Fredericksted, and St. John's, Christiansted, under the pastoral charge of three clergy of our branch of that Church. The Rectors of both are Presbyters of this Diocese, and the Assistant Minister of St. Paul's, a Deacon of the Diocese of Connecticut; two of them being alumni of our General Theological Seminary. I am happy to hear that both parishes are large and flourishing, all the clergy being faithful and true men, sound in their theology, and devoted and successful in their labors.

It is an interesting circumstance, illustrative of "unity of spirit in the bond of peace," that in this branch of the kingdom of Denmark, there should be churches existing under the auspices of the Danish Government, served by American pastors, and enjoying Episcopal ministrations at the hands of a British prelate, the Bishop of Antigua.

There can be no doubt that among those who are constantly resorting in search of health to this salubrious Island, there are many who will highly prize the spiritual consolations and privileges thus, by the good providence and grace of God, there provided for them. ECCLESIA.

Patience is a virtue common to us with God; it is the characteristic of Christ, and the leading precept of the Gospel; it is recommended by the example of all the saints; rendered necessary by the present state of man; and set off by the manifold inconveniences of its contrary, impatience, as well as its own incomparable excellencies and advantages.—*Bishop Horne.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 24, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

☞ Those subscribers to "THE CHURCHMAN," who intend changing their residence on the 1st of May, will be so good as to send in their directions to this office—the number of their *present* and their *future* residence—as soon as convenient.

The following remarks, taken from the last number of the Christian Remembrancer, in review of a late work of Mr. Maskell, on the ancient English Ritual Books, have a special claim on the notice of the American Church. That the importance of the feature which distinguishes our branch of the Church from the Churches of England and Rome, and is common to us and the Oriental Churches, is not exaggerated by the writer, may be inferred from the strong language of Cardinal Bona, who says, as quoted by Mr. Brett, of one of the Greek Bishops, that he "puts upon the Latins one of the *most wicked and detestable errors* of modern Greece; that is to say, that the consecration is not made by the words pronounced by the priest in the person of CHRIST, but by the prayer of the same priest afterwards praying and saying, 'Make this bread the precious body of thy CHRIST;' which petition follows the words of consecration in the Liturgy of St. Chrysostom." He might have added, observes Mr. Brett, and in all other ancient Liturgies but the Roman.

These three rites,* which are of the essence of a valid consecration, are,

1. The rehearsal of the words of Institution.
2. The Oblation of the elements.
3. The Invocation of the descent of the Holy Ghost.

About the first there can be no question of its distinct presence in the English Communion Office.

It is with the second that the chief difficulty exists; and it is this point which involves the doctrine of the Eucharistic Sacrifice. It is quite notorious that herein lies the great strength of the objections urged by the Non-jurors against the sufficiency of the present English Liturgy. This is the main point of Collier and Brett, and it was to remedy this that their 'new Communion offices' were framed: the dispute about the Usages being very subordinate. Nor was the difficulty then first perceived; neither was its recognition confined to the Non-jurors. It was this which Sharpe, and Horsley, and Horne, and Jones, and Seabury acknowledged. In order to obviate it, Bishop Overall transposed† the first prayer of the present post-communion, and used it between the consecration and administration. Bishop Wilson recommends it to be said by the celebrant *secreto;* and in his Directions to Communicants, advises even them to make a secret invocation. Robert Nelson does the same. But it is obvious that from Overall's remedy we are *now* precluded by the Act of Uniformity: and Wilson's does not amount to more than a very praiseworthy shift. We must therefore meet the question fairly: does the present English Liturgy recognize an Oblation?

And here it is with extreme diffidence that we cannot express our concurrence with Mr. Maskell's mode of meeting the difficulty: First, he seems to say that the Oblation is made in the permitted, but not enjoined, prayer, the first which follows the administration, p. cxxxix. But surely this is no answer at all. How can there be an oblation of that which has already been consumed? Certainly if this were all the oblation in the present ritual, we should be compelled to admit that there is none at all, notwithstanding the consequences which follow such an admission. Though in the next page, Mr. Maskell cites a passage from Johnson, which goes to the effect that the consecration prayer, generally taken, implies it. Mr. Maskell goes so far as to say that 'it is quite enough if the whole action supposes and carries on an Oblation,' (p. cxli.); a mode of speech which we do not profess to understand. He admits that the Oblation must occur after the Anaphora, which he makes to commence with the 'Sursum Corda,' thus excluding what we call the Prayer for the Church militant from the oblatory action. (Compare Ancient Liturgy, &c., Appendix, p. 150.) It is at this point that we we part company with Mr. Maskell; we cannot agree with him that an Oblation is possible when the administration is finished, however distinct and important such oblation might be in the first post-communion prayer, if rightly placed; neither can we admit that Johnson's resource of the implied Oblation in the act of consecration, is adequate to the requirements of the ancient Church. We are therefore compelled to the alternative, which Mr. Maskell will by no means admit, that a valid Oblation is made in the Prayer for the Church militant. 'We humbly beseech Thee most mercifully to accept our . . . OBLATIONS, which we OFFER unto Thy Divine Majesty.' Here, if any where, we think, consists the formal Anglican Oblation; and this view is the more confirmed by the history of this insertion in 1662. It is certain that the Caroline Divines did hold the necessity of a verbal oblation; it is certain, also, that they did insert this word 'Oblations,' and command the oblatory rite by the celebrant's own hands. The conclusion then appears that the revisers of 1662 thought that they had secured, what certainly they intended, a verbal oblation, and consequently the doctrine of the Sacrifice. And in our opinion they judged rightly.

Not that this view is unemcumbered with difficulties, though none we trust so large as those between which Mr. Maskell seems to fluctuate. It is a difficulty, certainly, that this Oblation occurs in its present position; but that dislocation of parts under which the present Liturgy confessedly labors, is, as all hold, and as Mr. Palmer has proved, and as Mr. Maskell throughout insists, by no means fatal, however deplorable. Again, it is a difficulty that this Prayer for the Church militant seems to hold a double office; at one time it is, in this view, (which Mr. Maskell denies,) part of the Liturgy, when it embraces the term 'Oblations;' at another, it is no part of the Liturgy. But in the latter case it shares this difficulty, though in an inferior degree, with the Missa Sicca, which, whether permitted or not, was certainly a Roman practice, and which Mr. Maskell (Ancient Liturgy, &c., Appendix, p. 148,) properly stigmatizes as 'a mere repetition and a most objectionable one, 'of part only of the Service, without consecration and without 'communion.' Mr. Palmer, it may be well to observe, concludes that a verbal Oblation is not essential, a point which we are hardly prepared to admit, yet argues (Orig. Liturg. &c. ii. pp. 86, 87,) that it does exist where we have thought to find it in the English Liturgy. The only particular in which we should be disposed to join issue with Mr. Palmer, is as to the fact that the English Church does not follow the Roman in restricting the act of consecration to the words of institution, which (Origines Liturgicæ, &c. vol. ii. p. 14,) he seems to deny. As we have said, the rubric relating to the fresh elements we think decisive. Mr. Palmer's view seems to be that the 'the memorial of Christ's sacrifice is performed by the whole service;' i. e. that the whole action need only be virtual, not verbal.

It only remains to examine the third ruled essential of a valid Eucharist—the Invocation of the Descent of the Holy Ghost. As before, we are again confronted with the remarkable fact, that the Roman Canon labors under the same practical deficiency as ourselves. In the earliest Liturgies this prayer was most distinct; especially in those of the East; and yet 'in the Western Church an express Invocation has not been used for a thousand years.' So that it is scarcely conceivable how this objection could be urged in good faith against our office from the Roman side. We have an implied invocation, which is all that the Roman Canon has. And when the dispute only turns upon shades of implication, where it is plain that the express form is absent, there must be something behind. The real objection of Rome against our Liturgy, is—not that it is deficient in this or that particular, for a form much more meagre than our own would satisfy the technical essentials, as they rule them; but—that it is not the Roman form.

Indeed it may be safely asserted that the most serious impugners of the present Anglican Liturgy are to be found rather in the Non-jurors than in the Roman doctors. And whenever the case comes fully before the Eastern Church, we shall have much greater difficulty in maintaining, in common to a considerable extent with Rome, our position when attacked by the oriental bishops. In the East, maintaining their singular oriental character for immobility and permanence, the existing Liturgies have kept much more strictly to the primitive model, than those authorized in the Western obedience.

The late Mr. Froude, in his valuable paper on the Ancient Liturgies, sums up the following particulars on points of agreement common to them all—

1. *Sursum Corda*, &c.
2. The Cherubic Hymn.
3. Prayers for the Church on Earth.
4. Consecration Prayer, including Invocation.
5. Commemoration of Institution.
6. The Oblation.
7. Prayers for the Dead.
8. Breaking of Bread, after consecration.
9. The Lord's Prayer.
10. The Kiss of Peace.
11. Communion. To which might have been added—
12. The mixed Chalice.

Of these it must be acknowledged that we are not materially deficient in 7, and entirely in 8, 10, and 12; while there is a dislocation of 3, which ought to occur in the Canon, whether, as we hold, constituting the Oblation, or not—of 6, which, according to Mr. Froude and Mr. Maskell, is only to be found among us in the post-communion, and then labors under the additional difficulty of being discretionary—and of 9, which ought to precede consecration. To these may be added as minor deficiencies, the absence of the sign of the Cross—of the *Dominus vobiscum*—any the misplacing of the *Gloria in excelsis*, that sacred Hymn, which, as the Liturgists say, was begun by the Church in heaven, and finished by the Church on earth.

All that we are bound to do is to maintain,—in common we repeat it with the teaching of the Roman schools,—that our deficiencies are not of the essence of the Sacrament; and that the collocation, which indeed has never been uniform, though as it seems governed by some law, is not vital. Further than this we are not bound to go; and even with Mr. Maskell, we admit, with whatever sorrow, that even the 'essentials are disjointed, misplaced, obscured,'—(Ancient Liturgy, &c. Preface, p. cxliii.)—whilst with him we 'regret what we have lost,' (p. cxliv.)—if we claim that 'with a better knowledge, we shall seek, when fit opportunities shall offer, to regain whatever can be proved to be really good and holy,'—(p. clix.)—even though we say, 'it had been well for the members of the Church 'of England, if the reviewers of her Liturgy had remembered not only the *doctrine* of the early disciples in the celebration of the Eucharist, but their *openness* no less,' (p. cxix.) or that 'it is impossible to say how much of the omission of sound teaching, and consequent forgetfulness, has been caused by the obscurity, as all must allow, of our present Service,' (p. ccvi.) or even if we own that our escape is only by 'the skin of our teeth,' we shall acknowledge no more than has been acknowledged by Laud and Andrewes, by Overall and Cosin, by Grabe and Brett and Hickes and Johnson and Collier, by Bull and Wheateley and Sharpe, by Horsley and Horne, by Wilson and Nelson. And when those who boast of the absolute perfection of our present Prayer Book, can produce such a roll of scholars and divines, of holy men and confessors, it will be time enough to taunt us with unworthy suspicions of our Spiritual Mother. Truest duty is shown, not by the indiscriminate eulogy of an ignorant satisfaction, but by hearty repentance for those sins which still keep us out of the fulness of our heritage.

It were less than honest to conceal, indeed it seems a duty on all fitting occasions, and surely, when the subject is brought before us by the present publications, such is one, to declare that whatever sympathies on other grounds the Reformers can establish with ourselves, we owe them less than thanks and other than respect for their unintelligible substitution of the book of 1552 for that of 1549,—that Book, which, as Collier bitterly remarks, was 'formed by Divine assistance and discharged by human infirmity.' Unintelligible, we say advisedly; for it is entirely impossible to trace one marked intelligent or intelligible principle, upon which they lopped and mangled, 'holy prayers, which for a thousand years rose through the aisles of our village, equally with our cathedral, churches, and solemn rites by which devotion was not only quickened, but directed to its proper end.' (Ancient Liturgy, &c. Preface, p. clviii.) The recent discussions on Rubrics, from whichever side they proceed, only tend to establish one great truth, that it is utterly impossible to harmonize, or reconcile, scarcely even to understand the external rules of our Prayer Book; and the patent insincerity and bad faith, deficient even in the consistent excuse of compulsion, on the part of the revisers, is plain by the open confession of those who employed them; a confession which would advance claims upon our pity, were not that feeling absorbed by a kindred one into which pity often subsides. We believe it to be without parallel, even in the world's code of ethics, that it should be advanced as a reason for abrogating a ritual, that 'it is a very godly order, agreeable to the word of God and the primitive Church;' that it was completed by the aid of the Holy Ghost, with one uniform agreement'; and that it was 'very comfortable to all good people desiring to live in Christian conversation,' which are the words deliberately used with respect to the first book of Edward VI., even in the very act of superseding it for one totally different, for the miserable and meaningless excuse, that 'there hath arisen in the use and exercise of the foresaid Common Service, divers doubts for the fashion and manner of the ministration thereof, rather by the curiosity of the minister and mistakers, than of any other worthy cause.' (Statutes V. and VI. Edward VI.) We have alluded to this, the most painful chapter in our ecclesiastical annals, not so much on its own account, for it is deplorably familiar to us all, as to express our surprise that Mr. Maskell, who has so openly and pathetically deplored the evils attendant upon 'that foreign influence, hourly increasing in pertinacious opposition to Catholic antiquity, whose successful efforts became *unhappily* apparent in the Book of 1552,' (Preface, p. xcvi.) should descend to such a φεναχισμος as to write that 'the Church of England,' at the time of the publication of the second Book, 'trusted that the doctrines' which she had so carefully 'veiled' and purposely 'obscured,' and almost obliterated, 'might still be retained, not merely in the Liturgy, but in men's minds.' (Preface, p. cxvii.) If so, the mode adopted for this purpose was singularly ill-contrived to effect its purpose. To trust that 'doctrines might be retained in men's minds,' by the act of concealing them from their spiritual sight, is but a very sorry sign of sincerity.

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* Ancient Liturgy, &c. Preface, p. cxxxvi, p. cviii.

† Which he might well do, since the Liturgy of 1552 never received the consent of Convocation, and was therefore devoid of canonical authority. This fact, alluded to by Mr. Froude and Dr. Pusey, will account for many additions to, and variations from, that office adopted by Andrewes and Laud. Though the same plea will hardly serve us; for we are tied up to the present Liturgy, and none other. And it is a matter of special regret that the revision of 1662 did not do more towards the restitution of the Communion Office. Such an opportunity is not likely to recur.

We have received the following from a friend upon the subject of the notice in the Southern Churchman of Mr. Ten Broeck's REPLY TO BISHOP MEADE'S SECOND LETTER.

The Southern Churchman, a religious paper published in Bishop Meade's Diocese, and the organ of his official communications, has admitted into its columns a paper from a correspondent, in which it is insinuated that Mr. Ten Broeck may have been paid by Trinity Church, or expected some advantage or preferment from that Corporation, for his unanswerable answer to Bishop Meade. A more ridiculous idea could not well have entered the brain of any man. And it is complimentary to the author of the letter, occasioned by the second letter of Bishop Meade, that, being unable to meet his arguments and authorities, his opponents have descended to mean insinuation and low abuse. That the article is not editorial, but from a correspondent, is no excuse. The editor had a discretion as to its publication, and in giving it a place, made himself responsible for it; the rule as to such communications being different from that which governs in matters of opinion or of taste. We are, therefore, forced to believe that this one was contributed by a person in such elevated station, and having such influence or control, (whether official or other we cannot say,) that the editor could not refuse to print it. In our last number was the following remark, very much to the point, by the Bishop of Newfoundland:—

"I have on former occasions earnestly warned you of the dangers and mischiefs, of so called religious newspapers. The midnight assassin seems merciful and innocent compared with men who, for their wretched hire, by anonymous and irresponsible censures, take away from us what is far dearer than property or life, destroy the peace of families and Churches, and say, with our tongue will we prevail, our lips are our own; who is Lord over us? (Ps. 12. 4.) From men who subsist by such a trade, how vain it must ever be to expect either mercy or justice!"

We have also received a communication from Mr. C. J. Folsom. The only points embraced in the communication. relating to Mr. Folsom, and on which he has not already been heard, are two; the one of which is directed to Mr. Dunn's statement in regard to Mr. Leland, and the other to the statement in regard to the use of the Church for begging purposes. If Mr. Folsom chooses to frame his communication so as to embrace these two points alone, we will insert it; but we cannot open our columns to Mr. Folsom on matters already concluded, or in which he is not the party chiefly concerned.

AN HISTORICAL SKETCH OF TRINITY CHURCH, By the Rev. WILLIAM BERRIAN, D.D., Rector of the same.

We have already noticed this work by adverting to a passage which was particularly gratifying to us, but which, we are sorry to say, has subjected the author to the rude reproach of having "rather consulted his heart than his understanding," of having suffered the voice of his conscience to be hushed by the partialities of friendship, and of having perpetrated "an act of insubordination and presumption." Verily it is a dangerous thing to have a good opinion of Bishop Onderdonk, when neither the high reputation of Dr. Berrian, nor the dignity of his station, nor the tried integrity of his life, can shield him, in the mild and gentle utterance of such opinion, from the charge of imbecility and wickedness. We will charitably hope that the journal from which we have quoted has used words without weighing their import; for, with all its offences, we are still reluctant to class it with the new generation of "saints," who, under the profession of "moral purity," are distinguished for nothing more than the propagation of envy, hatred, and malice.

We agree, however, with the journal referred to, in the opinion that the History of Trinity Church "is a very interesting work, which will repay perusal not only by Churchmen, but by all who claim descent from a connexion with Old New York." It gives proof of a great deal of research, and the combination and arrangement of its materials, the narrative of events, and the delineations of character, are most creditable to the taste and judgment, as well as the industry of the author. In the last mentioned feature of the work, the most difficult of execution, the author has, we think, been particularly happy; the sketches of Mr. Barclay, Drs. Johnson, and Bowden, Bishops Hobart and Onderdonk, and others, being among the purest and most pleasing specimens of this kind of writing. The importance of these sketches of the life and labors of men, all of whom have lived more for the generations that came after them than their own, give to the work a substantial value; raising the minds of the young to the imitation of their virtues, and tending, in a measure, to dispel the mists of contemporary prejudice and faction, by attracting the regards and admiration of men to confessed and consistent standards of faith and devotion.

It is an interesting fact which is stated, p. 38, that "in 1717 there were daily prayers in Trinity Church, again revived after the lapse of a hundred and thirty years."

The fact stated, p. 57, that the present Library of the General Theological Seminary owes its origin to Trinity Church, will be new to many of our readers. In the early part of the last century many valuable books were presented by the then Bishop of London and the Rev. Dr. Bray for a Parochial Library, for the use of the ministers of Holy Trinity Church, and these were increased by two donations of books in 1733 and 1744 from Robert Elliston, Esq., Comptroller of His Majesty's Customs; and the entire collection, the catalogue of which occupied nine pages folio manuscript, was given by the Vestry to the General Theological Seminary for the foundation of its Library. If we are not misinformed, the New York Society Library was also founded by a clergyman of the Church of England, Dr. Sharpe, to whom allusion is made, p. 38, of the History.

The history of the Charity School, formerly one of the most delightful features of the parish, we have read with a feeling of regret for the changes through which it has passed, and some doubt as to their wisdom and propriety. It will be found pp. 97-100. It is gratifying to know, however, that after sundry mutations it still lives, and, under the name of Trinity School, of which the Rev. William Morris is Rector, has been one of the best conducted and most flourishing seminaries of our city.

The trials of the clergy who, before and during the revolutionary war, were faithful to their king and their Church, impart to the volume not the least of its interest.

The recent radical agitation against the munificent Corporation of Trinity, which has been now so triumphantly put down by the Legislature of the State, has made the donations of the Corporation to those churches which have taken the lead in the agitation, a topic of more than usual importance. The amount which has been given by Trinity Church, according to the careful estimate of its historian, to St. Mark's, is not less than $150,000, and to St. George's not less than $200,000. "Can it be conceived," asks the author, "that, in the recollection of these multiplied acts of liberality and kindness, there could be any other feeling on the part of St. Mark's than that of filial gratitude and love towards the Church from which she sprang?" A like question in regard to St. Georges is all the allusion which the author makes to their recent proceedings.

"The aggregate amount of the gifts, loans, and grants of Trinity Church, rating the lands at their present prices, considerably exceeds TWO MILLIONS OF DOLLARS, a sum more than equal, in the opinion of competent judges, to two-thirds of the value of the estate which remains."

When it is considered that the net income of the Church at the present time (which is probably more than it has ever been before) is but little more than $33,000, "to meet the ordinary expenses of the parish, the annual allowances to most of the Churches in this city, and the extravagant expectations of those, both here and elsewhere throughout the State, who seem to think that there is no limit to its means," it is truly surprising that the munificence of the Corporation should excite in the minds of Churchmen any other feelings than those of gratitude and admiration.

There are several other matters of much interest in the volume, to which we should be glad to direct attention did time and space allow. We hope what we have said will induce our readers to peruse a volume which is valuable for its statistical information, instructive by the lessons of faith and charity which it practically inculcates, and the Christian temper which is obviously manifested, not more by what is expressed than by what has been wisely reserved.

We acknowledged in our last (without then, owing to the lateness of the time in which it was received, being able to do more) a communication from the Rev. Mr. Shimeall. We have since examined the communication, and find that it is intended not to answer Mr. Dunn's assertions touching Mr. Shimeall's statements, but simply to explain the reasons why Mr. S. absented himself from a meeting of the vestry which he had called at the instance of Mr. Dunn and others, and why he refused Mr. Dunn access to the Parish Register; the two latter facts being admitted by Mr. S.

We thought it due to Mr. Shimeall to allow him an opportunity of endeavoring to rebut the allegations of Mr. Dunn, while he confined himself, or pretended to confine himself, to matters of fact. We do not feel at liberty to go beyond this rule, and admit communications from him in reference to the grounds or reasons of his conduct. The statements of Mr. Shimeall's pamphlet were matters of public concern; the reasons which Mr. Shimeall may allege to justify him in any of his proceedings are a matter in which our readers cannot be supposed to feel any such interest as would justify us in submitting a long exposition of them to their view. The denial of Mr. Shimeall's statements involved his reputation for veracity, and it was therefore just to give him the opportunity to attempt to repel them; the questioning of the fairness or propriety of his conduct in refusing to attend a Vestry Meeting, or to show his parish Register, is an incidental topic, and involves only a matter of opinion, and a reply to it, therefore, is beyond the limits within which Mr. Shimeall has any claim in honor or equity to the use of our columns. For these reasons we decline Mr. Shimeall's communication.

Few events of the kind have excited greater interest than the Consecration of the Chapel which is the fruit of Dr. McVickar's labors on Governor's Island. This, together with the variety of particulars embraced in each, will more than justify the insertion of both the accounts which have been kindly contributed by two of our clerical brethren who were present on the occasion. We are sorry, however. to be obliged to lay over one of these favors until our next.

Consecration of the Church of St. Cornelius—the Centurion.—*Governor's Island, New York.*—The very interesting services at the Consecration of this Church took place at 11 o'clock, Monday morning, April 19th, 1847. The ferry boat which starts from Whitehall for Hamilton Avenue, Brooklyn, conveyed the Rt. Rev. Bishop DeLancey, D.D., and twenty-one of the Episcopal Clergy of the Churches of New York and vicinity, and a large number of the students of the Episcopal Theological Seminary, with many ladies and citizens of New York, at 10 o'clock to the Island. On landing they were received by the distinguished officers in command of the fort. They were afterwards conducted to the edifice in reversed order, the Clergy in surplices and gowns, and the Bishop in his robes, in an imposing procession preceded by the band of music belonging to the fort—the Students first, then the Clergy, followed by the Bishop, the United States military Chaplain of the fort, and officers in command. On reaching the Church the procession opened to the right and left and entered, while repeating alternately the verses of the 24th Psalm. "The earth is the Lord's and all that therein is," &c. Bishop DeLancey, Dr. Wainwright, Dr. Muhlenberg and Rev. Mr. Parks, were seated within the chancel, and among the clergy, who found places around and near were observed the following—Dr. Berrian, Rev. Drs. McVicar and Haight, Rev. Messrs. Vinton, Marcus, Hall, Wyatt, Haskins, Cox, Parker, Eigenbrodt, Jones, Howland, Fowler, Preston, Clapp, Millett, and others.

The instrument of Donation having been presented to the Bishop by the Rev. Dr. McVicar on behalf of the persons who had liberally contributed to the erection of the edifice—it was read with great distinctness by the Rev. Dr. Muhlenberg, and after the usual prayer by the Bishop, and the prayer of Consecration, the sentence of Consecration was read by the Rev. Dr. McVicar, the Chaplain of the fort.

The Morning Prayer was then read by the Rev. Dr. Berrian, Rev. Mr. Parks reading the Lessons. The proper Psalms were very beautifully chanted in a devotional manner by the Theological Students and congregation in alternate responses, as well as the Venite, Gloria in Exclesis, Te Deum and Jubilate.

After singing, accompanied by the music of a part of the band, the Rt. Rev. Bishop preached a very appropriate sermon *On the benefits of the Sanctuary*, in his usual impressive and eloquent style—simple and earnest, with the finish of the scholar, and the unction of a devoted servant of God. It was listened to with deep interest, and must leave a lasting impression on the minds of all who heard it. At the conclusion of the sermon the Holy Communion was administered to over 100 persons. The house was entirely filled, and among the congregation was seen a large detachment of soldiers, who in twenty-four hours from the time they were keeling in God's sanctuary at this interesting service, will be on their way to join the troops now in charge of the Castle of San Juan D'Ulloa, at Vera Cruz.

The Church of St. Cornelius the Centurion, is a very beautiful and appropriate place of worship for the soldiers of Fort Columbus, Governor's Island. Its simplicity and proportions combine much that is imposing, and in good taste. It is a Gothic edifice of about 80 feet in extreme length, cruci form, and of 27 feet in width, and will contain from 400 to 500 persons. It is ceiled to the roof with matched boards planed and stained to bring the grain of the wood upon the surface. It stands in a conspicuous location on the Island so as to be visible to all the shipping entering the harbor.—Two shields are hung on the chancel-wall with the following appropriate texts of Scripture inscribed, and legible from every part of the Church:

"Come unto Me all you that travail and are heavy laden and I will refresh you."

"This is a true saying and worthy of all men to be received, that Christ Jesus came into the world to save sinners."

On the wall on the Southern transept is the following inscription:

"*St. Cornelius, the Centurion.*"

"A devout man and one that feared God with all his house which gave much alms to the people and prayed to God always."

"*The first Christian Soldier.*"

Over the Communion table. "This do in remembrance of Me."

An appropriate and convenient vestry room is connected with the building, and also a large room filled with Bibles, prayer-books and tracts on shelves for distribution, as detachments are detailed for distant stations.

We cannot close this imperfect notice, without a single remark. The American army, of which this fortress is the centre, will long be deeply indebted to the Rev. Dr. McVickar, the present zealous, eloquent, and devoted United States Military Chaplain of the station, for this Church and all the good which under God may emanate from it. When he first entered on his duties, it was questioned by some whether so finished a scholar, so accomplished a professor of Columbia College, a man so erudite and polished in mind, devoted as a student, and untiring and minute as a teacher of Ethics, taken from the seclusion of his academic labors, would as usefully fill the responsible post, to which he was appointed, as one of different education and habits. The results of his incipient labors must at once dispel any misgivings which his friends may have entertained.

While punctually at his post in the College, and as much as ever devoted to its duties, his hours of relaxation are daily consecrated to the spiritual welfare of the soldiers at the fort. He has entered upon his work with the zeal of a missionary, and devoted himself to it with truly apostolic ardor and an inflexible determination of aim.

With a comprehensive and wise forecast of the responsibilities of his positions, he has commenced and continued in a self-devotion that quite equals the zeal of any missionary now "*in the field*," and the activity of our most devoted parochial clergy.

The Church of St. Cornelius the Ceuturion, from which many a good soldier of Jesus Christ will go forth in his country's defence, has, under God, been the work of his personal influence and untiring exertions, seconded by the intelligent officers in command. He has labored in season and out of season, early in the morning and late at night, at home and abroad that a suitable edifice for the public worship of God at this important military post might be built, in which the soldiers could worship God in the beauty of holiness. Not without a due knowledge of the facts in the case, does the writer bear testimony to his unwearied efforts, not only in this, but other plans of enlightened and enlarged benevolence for the spiritual benefit of the numerous detachments that are detailed from under his religious instruction at this central post of the American land forces. With the clearest perception of the moral bearing and responsibility of his position and influence, there has already been evinced decided evidences of a wide reaching comprehension in his plans, and a self devotion in their execution which halts not under discouragement. His unwearied perseverance in the past gives assurance that he will not falter in his efforts for the conversion and salvation of the American soldiers under his charge, while God gives him health and strength to labor for the moral elevation of their character and for their spiritual good.

P.

April 20, 1847.

By the kindness of a friend we have been favored with a copy of The St. John's (New Brunswick) Weekly Chronicle of the 26th ult., containing an account of a consecration in Fredericton, which will be found on our fourth page. Fredericton is one of the sees lately erected by the English Colonial Bishop's Commission, and is filled by Dr. Medley.

The performance of Judas Maccabeus, on the 16th inst., was every way creditable to the American Musical Institute, and gave great pleasure to a large audience. Mrs. Loder's solos were brilliantly and feelingly executed, and the duet by her and Miss Rolph "O lovely Peace," as we anticipated, was one of the gems of the evening. We cannot say so much of the bass and tenor—"Arm, arm ye brave" disappointed us entirely, and other solos by these singers were quite ineffective. The orchestra and chorus however displayed Mr. Loder's skill as a leader and value as instructor. The opening chorus, and "See the conquering hero comes," are the ones which we remember at present with the greatest satisfaction.

By mistake the oratorio was announced for repetition. It should have been given out instead, that the music of Cinderella would be performed at the same place on the 29th inst. Mrs. Jones, Misses Watson and Rolph, and Mr. S. Pierson, are engaged for the principal parts. The performance will be somewhat of a novelty, but a very seasonable relief from the uniform succession of serious compositions which the Institute has given. We trust that this deserving association will have another good house on the 29th.

II.

April 20th, 1847.

To Correspondents.

"U. U.," but for an accident, would have appeared this week. It will be in our next.

"J.H.," "E.," "A New Subscriber," "Catholicus," and "One who is going to Nashotah," are received.

DOMESTIC INTELLIGENCE.

BISHOP DE LANCEY'S SERVICES FOR THE DIOCESE OF NEW YORK.

April 13th, consecrated Grace Church, South Oyster Bay, and administered the holy communion.

April 14th. In St. George's Church, Hempstead, confirmed *thirty-five* persons, including one in private.

April 14th. In Trinity Church, Rockaway, confirmed *twenty-one* persons.

April 15th. In Grace Church, Jamaica, confirmed *fifteen* persons, including one in private.

April 15th. In Christ Church, Williamsburgh, confirmed *nineteen* persons, including two from St. Mark's Church.

April 18th. In St. Andrew's Church, Richmond, confirmed *nineteen* persons.

April 18th. In St. Luke's Church, Rossville, confirmed *nine* persons.

April 19th. Consecrated the Chapel of St. Cornelius, the Centurion, and administered the holy communion.

Rhode Island.—*Confirmation.*—In St. John's, Providence, March 28th, Palm Sunday, 16 persons. Easter Day, April 4th, in Christ Church, Providence, 4 persons. Thursday, the 8th, in St. Paul's, North Providence, 3 persons, and 1 in private.

Connecticut.—*Confirmation.*—In St. John's, Hartford, on Sunday, the 11th inst., 18 persons.

☞ *Trinity College.*—The Second Term of the present Academical year closed on Wednesday in Easter Week. The examinations, which occupied two days, were conducted in the presence of the Board of Fellows, and other gentlemen. Of the Board there were in attendance, besides the Rt. Rev. Chancellor and Rev. President, the Rev. Drs. Jarvis and Wm. Croswell, and the Rev. Messrs. Cornwall, Beardsley, Williams, and Payne. A Committee, appointed for the purpose, made a Report upon the results, which were understood to be generally satisfactory.—*Calendar.*

Western New York.—*Relief for Ireland.*—Remittances have been made to the treasurer of the diocese from sixty-two churches and congregations responsive to Bishop DeLancey's Pastoral Letter of the 15th of February last. The amount acknowledged is $1,973.

Episcopal Visitation.—Bishop DeLancey's next visitation of the diocese will begin at Geneva, May 9th.

Pennsylvania.—*New Church.*—The corner-stone of the Church of the Atonement, about to be erected at the N. E. corner of Schuylkill Sixth and Summer streets, was laid by the Right Rev. the Bishop of the Diocese, on Tuesday afternoon last, with the usual religious ceremonies.

There were present of the Clergy, the Rev. Kingston Goddard, the Rector elect; the Rev. Drs. Dorr and Hare, Rev. Messrs. Suddards, Fowles, T. M. Clark, J. A. Clark, N. S. Harris, Quinan, Bartow, Stratton, Durborrow, Porter. Hazlehurst, J. H. Smith, Jr., T. G. Allen, Hooker, Robt. Davis, Mercer, J. B. Colhoun: Rev. Messrs. Atkinson and Mitcheson, of Maryland; Rev. Lot Jones, of New York; Rev. Messrs. Bournes, of Holmesburg; Spackman, of Frankford; and Rodney, of Germantown.

There were deposited in the Corner Stone, a copy of the Holy Bible, Book of Common Prayer, Pastoral Letters of the House of Bishops, and a number of papers and documents.

An address was delivered by the Rector, which we have heard characterized as appropriate and eloquent.

The following description of the intended edifice we copy from the "North American."

"This Church edifice is to be about 64 feet wide by 116 feet long, including the buttresses. It is designed in the early English Gothic style, and will present many of its beautiful features not before introduced into our city—being divided into a nave with a clear story and aisles. The front presents a projection in the centre (corresponding to and being a continuation of the nave) ornamented with buttresses and pinnacles, and the main door is protected by an open porch, forming an outer vestibule. On each side of this projection are wings, of the width of the aisles, ornamented by niches. Along each of the flanks there will be seven narrow lancet windows, the piers between them being strengthened and ornamented by buttresses, with a bold projection. These windows descend to the base course, and are so arranged as to conceal the appearance of a basement story, as the sash will extend from the sills to the arched heads, unbroken by any wide horizontal lines. The clear story or upper part of the nave is also ornamented by buttresses between the windows.

The basement is entered by doors on each side of the front centre projection, and access to the main story may also be had through the same by flights of stairs. This story is conveniently arranged for two large Sunday schools, and a vestry room. The main entrance to the upper story is through the porch, into a large vestibule and by a flight of wide steps. This story will be divided into a nave with a clear story and aisles. The division between them is by piers supporting arches. The rafters, purlines and boarding of the roofs over the aisles and nave are to be planed smooth, and exposed to view. The chancel at the back end will be a recess, being a continuation of the nave beyond the aisles. The robing-room will be conveniently situated on one side. The choir gallery or organ loft will be placed in the recess in the front end of the church, and be supported upon heavy brackets, springing from the vestibule wall. There will be no other gallery in this church. All the interior wood work, including the timber ceiling, will be either of walnut, or stained in imitation of it. The glass will be frosted with a warm tint of color, and the interior rough cast in imitation of plain sand stone.

The whole combination of piers, arches, nave, clear story, &c., mellowed with soft colors, will impart to this church a solemn and religious effect which has not yet been attained in any similar edifice in this city.

Architect, N. LeBrun. Contractor and builder, John McClure.

The location of the Church of the Atonement is one of the most beautiful in Philadelphia. It is on the east side of Logan Square, all around which the most tasty and magnificent mansions are springing up. The building, when completed, will add another to the numerous ornaments in the north-western part of the city, now so rapidly growing.—*Banner of the Cross.*

Maryland—*Confirmation.*—The First Sunday after Easter, in St. Stephen's, Baltimore, 9 persons. The Bishop preached and celebrated the Eucharist.

Virginia.—*Ordinations by Bishop Johns.*—March 7. In Christ Church, Norfolk, admitted the Rev. W. Good to priest's orders. The service was read by the Rev. L. Smith. Sermon by the Bishop. The candidate was presented by the Rev. D. Caldwell, who with the Rev. Messrs W. G. Jackson and L. Smith, united in the imposition of hands.

March 21. In St. John's Church, Richmond, admitted Mr. Cornelius W. Bolton to deacon's orders. The service was read by the Rev. J. H. Morrison, who also presented the candidate. Sermon by the Bishop.

March 28. St. Paul's Church, Richmond, admitted the Rev. C. W. Thompson and the Rev. W. C. Meredith to priest's orders. Service and sermon by the Rev. G. Woodbridge. Candidate presented by the Rev. Dr. Empie, who with the Rev. Messrs. Woodbridge and Duval, united in the imposition of hands.

Confirmations.—March 21. St. John's, Richmond, 3; and in the afternoon at St. James's, 1.

March 28. St. Paul's, Richmond, 8.

April 2. Monumental, 6.—*Southern Churchman.*

North Carolina.—*Episcopal Visitation.*—Bishop Ives held a visitation in St. John's Church, Fayetteville, on Friday and Saturday, the 19th and 20th March, and 5th Sunday in Lent; on Saturday evening confirming 11 persons, and on Sunday morning ordaining to the holy order of Deacons Mr. Joseph C. Huske.

Palm Sunday, with two days previous, held a visitation in St. James's, Wilmington; on Saturday evening confirming 12 persons, and on Sunday morning administering the Holy Communion.

On Wednesday in Passion Week preached in Kinston, and administered Holy Communion.

Thursday, at Pugh's Chapel, confirming 3 persons, and administering Holy Communion.

Good Friday, in Trinity, Beaufort co., confirming 3 persons, and administering Holy Communion.

Easter Eve and Easter Day, in St. Peter's, Washington, confirming 3 persons, and administering Holy Communion.—*Banner of the Cross.*

Kentucky.—*New Church.*—We have just examined the plan of a new Episcopal Church, to be built at Louisville, which was designed by Charles Haskins, an architect of fine taste, who has lately taken up his residence among us. As the style of architecture adopted, is new in the West, we add a somewhat extended description. The Church will be 84 by 35 feet, with a chancel 20 by 8 feet; the height of the interior to the apex of the arch 40 feet; height of the exterior, to the top of the cross, 70 feet; side windows, 3 by 8 feet; by the sides of the chancel are a robing room and library. The architecture is Gothic, of the pure English style of the 13th century. The front is neat and chaste, with large corner diagonal buttresses, and a porch 10 by 12 feet, with a heavy massive door of polished oak. The octagonal belfry is of peculiar design, terminating with a rich cross. The interior is in keeping with the exterior, simple, plain, but effective, with two aisles, and a small organ loft over the entrance.

The striking features will be its lofty interior for its width, and the deep panneling in the wood work, a characteristic of this style. All the windows are to be filled with stained glass, producing "a dim, religious light," without the superabundant glare usual in churches, The floor will be of cement, in imitation of mosaic work, and the walls colored a warm light brown. The exterior (of brick) will be colored in imitation of red free-stone. This church, the first of this style of architecture west of the mountains, will prove a great ornament to the city. —*Cincinnati Gazette.*

FOREIGN ITEMS.

Diocese of Quebeck.—*Confirmation.*—The Lord Bishop of Montreal held a Confirmation at Val Cartier, on Sunday the 14th instant, when sixteen persons renewed their baptismal vows. His Lordship, after the administration of the rite, addressed the Candidates in a most impressive manner, from Ps. lxxi., verses 16 and 17.

Incorporated Church Society.—The sermons on behalf of the general fund of this Society, which had been deferred from Quinquagessima Sunday on account of the then pressing demans for contributions towards the relief of the sufferers from famine, were preached in this parish last Sunday, at the Cathedral, where the collection amounted to 55*l*. and a few coins over, at St Peter's Chapel, where 3*l* 6*s* 1 1-2*d*. were collected, and at All Saints, Chapel in the evening, where the sum of 3*l* was contributed.

A subscriber of the *Mercury*, in last Saturday's number suggests the propriety of appointing a salaried Evening Lecturer at the Cathedral. It may be as well to remark that measures are in progress for appointing an additional Clergyman to asist in the duties of this parish, and to officiate in the Cathedral.

In detailing the number of places of worship shortly to be erected in Quebec, we omitted to state that St. Matthew's or the Free Chapel in the burying ground, St. John Suburbs, will be re-built this summer. Subscription lists, in aid of its re-edification, are now in circulation.—*Mercury.*

Clerical Changes.

The Rev. Wm. H. Frisbie, from Union Church, Hitchcocksville, and the Missionary station at Winsted, to Christ Church, Bethlem, Connecticut.

The Rev. Jonathan Coe, 2d, from Christ Church, Bethlem, and Trinity, Northfield, to Union Church, Hitchcocksville, and the station at Winsted. Address Winchester, Conn.

The Rev, C. Walker, to Richmond, Va, Address accordingly.

The Rev. O. A. Kingsolving, Rector of St. Stephen's, Bedford, desires his letters and papers to be directed to New London, Campbell co., Va.

The Rev. Charles H. Hall having resigned the Parish of St. John's, Huntington, L. I., and accepted a call to the Church at West Point, requests that papers and letters for him may be addressed accordingly.

The Rev. Thomas B. Howe, to the Rectorship of Christ Church, Lancaster co., Va.

The Rev. Charles West Thomson, to St. John's Church, West Russell Parish, Va. Address "Liberty, Bedford co., Va."

The Rev. C. F. Lewis desires his letters and papers to be directed to him at Canfield, Ohio, after April 5th.

Notices.

Emigrant Stranger Free Church of Saint George the Martyr, No. 410 Broadway.—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of British Emigrants and English Residents, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

Moses Marcus, Rector.

☞ On Sunday evening next, the sermon will be preached by the Rev. Samuel Seabury, D.D.. Rector of the Church of the Annunciation.

New York, April 24, 1847.

The undersigned in acknowledging in this week's paper the completion of the Chapel on Governor's Island, would also herewith return thanks in the name of the army generally, to all those who have contributed to the pious and benevolent work, and inform them that a "Memorial Card," struck on the occasion, *at the expense of the common soldier*, is left for them at No. 20 John street. As the first fruits of this good work, he would also give notice to such as feel interested in its success, that an urgent request has been already forwarded to the consecrating Bishop to return at his earliest convenience with a view to administer the holy rite of confirmation in the soldier's new and much prized Chapel. Of the time of such ordinance, due notice will be given.

John McVickar, Chaplain of the Post.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

Rev. Alexander Crummell, Rector.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 7 1-2 P. M. Sunday School at 2 1-2. Services every Wednesday evening, at 7 1-2 o'clock.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,

Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 13th April, the Treasurer has received the following contributions:

From St Peter's, Plymouth, Ct, 25; Easter offerings, St George's, Flushing, 40; St Anna's, Fishkill Landing, Mrs P Dubois, 5; St John's ch, Waterbury, Ct, 100; St Paul's ch, Detroit, 50; Easter coll, St Michael's, Litchfield, Ct, 11; St James's, Woonsocket, R I, 20; a friend, do, 8; an infant class, do, 1; Grace ch, Providence, 3; St Mark's, Warren, Ill, 7 25, Ladies' —— Society, St John's, Providence, 55 25; Christ ch, New York, 40 62; a member of the Ch of the Ascension, N Y, 3; a friend at Flushing, L I, 5; St James's ch, Chicago, Ill, two-thirds, 18; a friend to missions, per W P Hunter, Savannah, Ga, 5; St George's ch, New York, of which 50 is for Ill, and 2 is for Chester, Randolph co, Ill, 100. Total, 497 12.

THOMAS N. STANFORD, Treasurer,
New York, April 20, 1847. 139 Broadway.

Foreign Missions.—Since his report of April 13th, the Treasurer acknowledges the receipt of the following amounts:—

Missionary Society, Male S school, Christ ch, Georgetown, D C, 3d payment, for education of a boy, China, 25; St Peter's ch, Plymouth, Ct, for Constantinople, 20; S S of do, for education of child, Africa, 20; from Sunday offerings, Grace ch, Providence, R I, special, for Foreign Missions, 6; do, special, for Constantinople, 25; from Com Sunday offerings of do, for do, 25; St Mark's ch, Warren, R I, for education, Africa, 13 25; St James's ch, Woonsocket, R I, 20; St John's ch, Providence, R I, morning S school, for ed of Loo, Kea, Ping, and 3 others, China, 100—189 25; Ladies' African Society, Savannah, Ga, for Africa, 52 50; do, do, for ed, Africa, 60—112 50; by hands of Mr John Dugan, 2 persons, for Constantinople, 1 25. Total, 368.

J. SMYTH ROGERS, Treasurer,
New York, April 20, 1847. 69 Wall street.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer of this Society has the pleasure to acknowledge the receipt of the following sums, since date of last report, 15th February, 1847:

For building the chapel of the "Holy Comforter," North River, from Emmanuel Church, Brooklyn, 2; S T Cary, 10; Stephen Greenland, 2; W A Smith, 10; Grace ch, N Y, through Rev Dr Taylor, part of collecton, 151. Total, 175.

For the mission generally:

From Grace ch, N Y, 100; part of collection, from Emmanuel ch, Brooklyn, N Y, 56 39; Christ ch, Brooklyn, N Y, 70 06; Zion ch, N Y, 30; collection at St Paul's, after sermon by the Rev F Vinton, 107 69.

For annual subscriptions:

John Alstyne, G G Van Wagenen, N J Elliott, Edwd. Burk, Jas Breath, Wm Gilbert, O Haggerty, G Merritt, Benj A Mumford, Israel Rusch, Jno A Weeks, John Rudderow, R W Folger, Robt D Weeks, Chas E Strong, Wm S Thorne, Miss M R Green, A L Bleecker, J R Livingston, jr, J Bluxom, J P Marsh, T P Satterthwaite, C C Hatch, S T Skidmore, C S Bennedict, W N Seymour, F A Guion, C W Sandford, Geo C C Collins, Wm L Rushton, John Jay, David S Jones, H H Butterworth, Mortimer Porter, Lewis S Thomas, Edward Sandford, Lewis H Sandford, F H Trowbridge, A H Sands, R L North, J E Brush, J W Dominick, jr, J H White, Mrs Robt Ray, Mrs J C Babcock, W H Whiting, Jas J Brewer, Miss McEvers, Francis Many, W S Popham, W H Popham, Rev J J Robertson, D.D, R Sill, W R Taylor, G A Mayhew, Capt Jos R Brown, Mrs J R Brown, John R Lewis, W H Carter, Jos Dixson, Andrew Harper Jas Robinsons, Jos Curtis, W B Cooper, E P Clay, John A McVickar, each $2. David H Dick, two years, John D Ogden, M.D, two years, A W Styles, Denning Duer, two years, Peter Dewitt, jr, two years, each 4. L P Bayard, 1, Dr Ramsay, 1, Miss Wright, 1, Miss Hughes, 75 cts, Miss Starger, 50 cts, Mrs Tillott, 1, Wm M Benjamin, 1, Ellis Potter, 1, Albert McNulty, 1, donations from Mrs F O Boyd, Millwood, Va, 1 50; O Cammann, for books, 5; E Rossiter, 2, cash, 90 cts, Capt N Palmer, 5, D Kingsland, 2, a friend, 3, Rev Chas D Cooper, 10, cash, 2, E Van Bockelin, 1, E M Duncan, 2, J N Perkins, 3, J F Thompson, 2, collection in boxes at the chapel of our Saviour, 17 32. do, at the chapel of the Holy Comforter, 26 84, A Jones, 1, C B Bostwick, annual subscription, 2. Total, 612 95.

J. Davenport, Treasurer,
N. Y., 13th April, 1847. No. 10 Platt-st.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 13th inst., the following contributions, viz:—

From E R U, for Diocesan Missions, per T C B, 20; Mrs E Nichols, 5; St Peter's ch, Ogdensburgh, Rev H R Peters, 15. Total amount, $40.

C. N. S. Rowland, Treasurer,
April 20, 1847. 55 Water street.

Soldier's Mission Church—Received, from S and L Holmes, (John st.,) $10; anonymous, "for the Soldier's Mission Church," 20; "a friend to the Christian soldier," (Governor's Island,) 25; William Kendle, Esq, 20; collection on the day of consecration, 97 78; balance, "a thank-offering laid on God's altar," 87 22. Debt as already reported, $260.

The above completes the sum of $2500—the estimated cost of the Church building. The actual expenditure will somewhat overrun it, but will be met from other resources. Fencing and stones yet remain unprovided for. To this completion of the plan, all further contributions of friends of the Mission will be directed, and any surplus that may remain, laid out in the purchase of books for distribution.

On part of Committee,
John McVickar, Chaplain, &c.

New York, April 20, 1847.

☞ The Builder, under the direction of the Chaplain, was Peter R. Savage, 261 Division street—a young man recently established in business, but one who can be highly recommended for fidelity and skill.

[*Corrected.*]

The Treasurer of the Gen. Prot. Ep. S. S. Union acknowledges the receipt of the following sums, through the Rev. C. D. Jackson, Special Agent.

For the purpose of distribution of the Society's publications according to the discretion of its officers—From Daniel Lecesne, Charleston, S C, $10; Wm Patton, do, 1; Mrs Kohne, do, 10; John Clarkson, do, 10; Charles A Magwood, do, 100; Mr Lecesne, do, 7; St James's ch, Wilmington, N C, a collection, 77 58; Trinity ch, Washington, D C, a collection, 12 28; St John's ch, Washington, a collection, 60; a gentleman in Phil, 5.—$292 86.

For Texas, (subject to the order of Bishop Freeman,) from C B Cochran, Charleston, 10; for Illinois, (appropriated to Rev Mr Mitchell, for Chester Mission,) from Mrs Kohne, 10; for Chester Mission, from Rev Smith Pyne, $10; for sales of libraries, &c., $31 50; also received for library and case for Chester Mission, S C, from Mrs Alice Heyward, Charleston, 10, by hands of A E Miller; for distribution by the Union, through J K Sass, from St Michael's S S, Charleston, 5; St Philip's S S, do, 5; for mission at Richmond, Ind., Rev George Fiske, from "a friend in South Carolina," $10.

(Signed,) John W. Mitchell,
Treasurer G. P. Ep. S. S. Union.

April 7, 1847.

The Rector of Trinity Church, Wolcottville, Conn., desires to make grateful acknowledgments for the following sums, which have been contributed in Brooklyn, and New York City, towards assisting him to raise $550—the sum which he pledged himself to endeavor to secure, on condition that the Parish liquidate the residue of its debts, which were incurred in erecting a house of worship—

From individuals, $97; Church of the Ascension, New York, through Stewart Brown, Esq, $20; Christ Church, Brooklyn, per Rev Dr Stone, $25.

As it is very important to the prosperity of the society, to have its affairs completely settled before the approaching annual Convention, when a full acknowledgment will be made in the Journal, of all monies contributed in and out of the diocese, he would be glad, if his Rev. brethren in New York and Brooklyn, who held out encouragement that assistance might be expected from their respective parishes, from monthly collections or other sources, would transmit the sums which they thought might be relied on, as soon as convenient.

HENRY ZELL, Rector.

Wolcottville, April 6, 1847.

Married.

At the Church of the Holy Communion, by the Rev. Dr. Muhlenberg, on the 15th inst., Simeon Van Winkle, of New Jersey, to Anna M. Goss, of this city.

On Thursday evening, 15th inst., at Fort Lee, by Rev. Ralph Hoyt, Alexander H. Annette, Esq., to Miss Ellen S. Strahan.

In Brooklyn, on the 20th inst, at the Chapel of the Holy Trinity, by the Rev. B. G. Noble, Dr. Henry Fisher, to Miss Augusta Harris, all of that city.

On Tuesday, the 20th inst., at the Church of the Holy Communion, by the Rev. Dr. Seabury, Mr. J. J. Chapman, of Baltimore, Md., to Emma, daughter of the late Dr. George Ackerley, of this city.

Died.

On Wednesday, the 14th inst., William, second son of the Rev. C. S. Henry, D.D., in the 7th year of his age.

Calendar.

APRIL.

25. Third Sunday after Easter.—St. Mark the Evangelist.

MAY.

1. St. Philip and St. James the Apostles.
2. Fourth Sunday after Easter.
9. Fifth Sunday after Easter. Rogation Sunday.
10. Rogation Day.
11. Rogation Day.
12. Rogation Day.
13. Holy Thursday, or The Ascension of our Lord Jesus Christ—*Proper Psalms instead of the Psalms for the day.*
16. Sunday after Ascension Day.
23. Whitsunday.—*Proper Psalms instead of the Psalms for the day.*
24. Monday in Whitsun Week.
25. Tuesday in Whitsun Week.
26. Ember Day.
28. Ember Day.
29. Ember Eay.
30. Trinity Sunday.

Advertisements.

A SMALL CHURCH ORGAN FOR A COUNTRY CHURCH FOR SALE.

It may be obtained for 175 dollars if applied for soon. It is full toned, and of sufficient power to fill a church that will contain 4 or 500 persons. If the price is agreeable, further information may be had by application at the office of the Churchman. April 24—2t

BOOK AND FANCY JOB PRINTING neatly executed at this office.

A LIST OF CHURCHES IN THE CITY OF BROOKLYN:

WHERE SITUATED, AND WHEN OPEN FOR DIVINE SERVICE, WITH THE DATE OF THEIR ORGANIZATION, AND THE NAME AND RESIDENCE OF THE PAROCHIAL CLERGY.

Name of Church.	Where situated.	Lord's-day service, at A.M.	P.M.	Holy Communion, S'dy in mo	Daily service.	Organized, A. D.	Parochial Clergy.	Residence.
St. Ann,	Washington c. Prospect	10½	3	1		1787.	B. C. Cutler, D.D. G. D. Miles, a. m.	1 Sands-st.
Calvary,	Pearl, nr. Concord.	10½	7½	1	Wed. 7½ p. m.	1840.	J. F. Fish.	89 Henry.
Christ,	Clinton, c. Harrison.	10½	3	1	Wed. 7½ p. m.	1835.	I. S. Stone, D. D.	Strong Place, c. H'n Court b. S'n & L'n
Emmanuel,	Sydney Place nr. State-street.	10½	3*	1	Daily 8 a. m., 4 p. m., except Frid. 7½ p. m.	1839.	F. Vinton, C. B. Wyatt, a.m.	At Mrs. Middays, Cl'ton nr. Pierpoint
St. John,	Johnson c. Washington	10½	3	1	Wed. 11 a. m., and on Holy days.	1826.	Evan M. Johnson C. S. Henry, D.D.	c. Pearl & Johnson. 55 Johnson-st.
St. Luke,	Clinton, nr. Jamaica av.	10½	3½	1	Wed. and Fri. 8 a. m. and 5 p.m. alt'y.	1842.	J. W. Diller.	Washington av. nr. Jamaica Road.
St. Mary,	Clason av. nr. Myrtle.	10½	3	1	Wed. & Fri. 8 a. m. & Fri. 7½ p. m.	1837.	J. Hunter. S. J. Evans, a. m.	101 Mercer, N. Y.
St. Thomas,	Navy, nr. Myrtle av.	10½	7½	2		1843.	H. M. Beare.	
Trinity,	Clinton, c. Montague.	10½	3	1		1846.	W. H. Lewis.	24 Myrtle av.

* Except on the 1st Sunday in the month, when the service is at 7½ P. M.

WILLIAMSBURGH.

Name of Church.	Where situated.	Lord's-day service, at A.M.	P.M.	Holy Communion, S'dy in mo	Daily service.	Organized, A. D.	Parochial Clergy.	Residence.
Christ,						1846.	Reynolds.	
St. Mark,	c. South 4th & 5th.	10½	3½	1	Wed & Fri. 8½ a. m. Holy days.	1837.	Sam. W. Hoskiss.	St. Mark's Place.
	Nasfeth avenue.					1847.	Wm. Walsh.	

THE REVEREND CLERGY AND MEN OF LETTERS generally, are respectfully informed, that the subscriber has removed his most curious, antique, and beautiful stock of literature to that sun of the heavens and light of the city, No. 146 Nassau street, to be known in all time to come by the cognomen of

THE CHEAP
ANCIENT AND MODERN BOOKSTORE.

In that depository of all times and countries can the devotees of Learning, whether in affluent or straitened circumstances, pay their devoirs to the Poets, Orators, Historians and Philosophers of antiquity; study the researches of modern Savans into the diluvian period; refresh their souls with the manna of the fathers of the Church, and pick the very kernel of Rabbinical lore. The times are portentous and the curious and philosophic can, as it were, trace back, step by step, the progress of man from his present state to our common origin, in the garden of Eden.

The diversity of books in this universal depository, is only bounded by the researches of the human intellect. There are learned treatises in many of the Eastern languages, and in all other tongues, dead and living, together with works on every subject that has engaged the prying curiosity of man. The subscriber's object being to make his magazine the resort of the astute and philosophic, nothing is wanting that can gratify or interest them, whilst, at the same time, the philosophy of every-day life is nobly provided for. Theology of every kind, from its first dawn to its present state of effulgence, and antiquarian investigations, that lay bare all human lore from the earliest hieroglyphics of the Ptolemeian priesthood, to the cabalistic jargon of the Zincali of Spain; the Rosicrusianism of the Minas Gereas, and the Freemasonry of our own country. The age indeed is portentous! For whilst the learning of Egypt is unfolded the diluvian period is ransacked, the lost arts recovered, the machinery by which the pyramids were raised, explained, and the whereabouts of the lost ten tribes of Israel, pointed out. The impulse given to Rabbinical literature is very great; the study of the ancient Hebrew will be general; a large stock of Bibles, dictionaries, &c. in that primeval language, is accordingly provided, and every facility that books can afford is now to be had at the "Cheap Ancient and Modern Bookstore," 146 Nassau street.

To particularize the subjects of such a stock, after what has been said, would seem to be useless: yet to some it may be interesting to know, that in the department of Philology there are 3000 vols.; in Natural Philosophy, and the exact sciences, double that number; in Metaphysics and Political Economy, 2000 treatises; in Medicine and its kindred arts, a like amount; Legal Science, 3000 vols.; rare, curious, and out-of-the-way subjects, 1700 works; Agriculture and all that relates to it in any way, 2000 books; American Archiology, ditto; Voyages and Travels, from Marco Paulo to the brothers, Lander, four thousand volumes; Dramatic Literature, from the time Thespis gave representations from his cart, to Sheridan Knowles, 1200 works; Light Literature, from the revival of letters in Italy to Irving and Cooper, 3500 vols.; 4200 vols. of various periodicals, secular and religious; School-books, endless in number and variety; Miscellaneous Literature, 10,000 vols.; Theology, a like amount, including 1300 vols. sermons, the very best in the language for learning, piety and orthodoxy; whilst in the Divines of the sixteenth and seventeenth centuries it is very rich. On Military Science he has treatises nowhere else to be found; and on the Mysteries of Freemasonry, and the pleasant art of Cookery, he can excite the envy of the Grand Master, and make the mouth of the Epicure water;—for the Phlegmatic, the most piquant and pleasant treatises; for the Matter-of-fact-man, the purest Geometry; and for the Money-getter, Tables of Interest, Arithmetics and Ledgers. In short, no one can help being delighted by a visit to

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April 17.

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April 17—2t

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EXTENSIVE AND IMPORTANT SALE OF THE valuable Theological and Classical library of the late Rev. M. BRUEN. On Wednesday, Thursday, Friday and Saturday, 12th, 13th, 14th and 15th of May, at four o'clock each day, will be sold by Royal Gurley & Co., at their rooms, 304 Broadway, corner of Duane street, the rare and valuable collection of Theological and Classical books belonging to the library of the late Rev. M. Bruen, comprising the Holy Scriptures in various languages, a very choice collection of the Father's of the Church (Benedictine Editions,) Council and Ecclesiastical Historians, together with critical editions of the Greek and Latin Classics. Also, works of some of the best English Divines, being chiefly in excellent condition and substantial binding. So important a Library of Theological Works has never been sold at auction in this country, and we would invite an examination of the Catalogue by Clergymen, heads of Colleges and other Seminaries of learning. Catalogues are now ready and will be sent to any part of the Union on making application to the Auctioneers.

a10 4tis*

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THE Summer Term of this School will commence on the first Wednesday in May. Several vacancies will occur at the close of the present term, which are not yet filled.

Catalogues, which contain the terms of the School and the principles on which it is conducted, can be obtained by addressing a letter to either of the undersigned; who avail themselves of this opportunity to express the high sense of gratitude which they feel for the liberal patronage which they have enjoyed, and to solicit a continuation of it; and as, in future, they both purpose to devote their entire time and energies to the youth who may be committed to their care, they are confident they shall be able to give *equal* if not *better* satisfaction to their patrons than they have hitherto given.

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THIS INSTITUTION will open on Monday, May 3d, in the building adjoining All Saints' Church, No. 292 Henry street, and is designed to supply the Eastern portion of the city with a good school, where pupils will be received at all ages, and thoroughly fitted for commercial pursuits, or an entrance into any class in College.

The situation of the school possesses every advantage: the yard is spacious, and a gymnasium has been erected in it, to which all are admitted free of charge. From time to time familiar lectures are delivered by the Rector, on various interesting subjects connected with History, Biography, the Natural Sciences, &c.; in a word, no pains are spared to interest the pupil in his studies.

Parents in search of a good school are respectfully requested to call for a circular at Messrs. Clark & Austin. 250 Broadway; or to have a personal interview with the Rector, on or after May 3d, at the above direction, before that time at 61 Henry street.

References.

N. F. Moore, L.L. D., President of Columbia College; Professor Anthon, Columbia College; Professor Renwick, Columbia College; Professor Lewis, N. Y. University; John Oothout, Esq., President of the Bank of New York; John Miller, M. D., 186 East Broadway; Rev. John McVickar, D.D.; Rev. W. E. Eigenbrodt; Rev. Benjamin I. Haight, D.D.; Rev. J. F. Schroeder, D.D.: Rev. J. M. Forbes; Rev. Isaac Ferris, D.D.; Rev. Lot Jones; Rev. John Knox, D.D.; and many others.

April 17—3t$

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April 17—2t

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The accommodations for a limited number of boarders are of superior character, and a sufficient number of well qualified Teachers are engaged to sustain the educational department.

Terms—For board and tuition, $160 per year, payable quarterly in advance. Boarding includes washing, bed and bedding, light, fuel, and room furniture.

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Mr. Burchan refers to—

Rev. Homer Wheaton, Rev. A. D. Traver, Poughkeepsie; Rev. J. M. Wainwright, D.D., Rev. B. I. Haight, D.D., Rev. J. M. Forbes; David Hubbell Hoyt, Esq. Circulars may be obtained at the office of this paper, and of Messrs. Wiley & Putnam.

April 17—3t

WILBERFORCE'S AMERICAN CHURCH.

Reduced in price.

A HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN AMERICA, by Samuel, Lord Bishop of Oxford; second edition, with a map, 1 vol. 16mo. Price reduced from 2 25 to 1 50.

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REV. T CLARK, who has had much experience in the tuition of youth, will, on Monday, May 3d. open a Select Classical and Commercial Day School, for a limited number of pupils, in the School Room belonging to St. Matthew's Church, 83 Christopher street, near Bleecker street.

References—to several of the clergy; also to the parents of some of his pupils.

Circulars may be had at the office of the Churchman, No. 12 John street. April 17—2t$

CHURCH OF THE HOLY TRINITY

Brooklyn Heights.

The pews of the Church can be examined on Monday the 19th, Tuesday the 20th, and Wednesday the 21st inst., and on the latter day at 4 o'clock, P. M., they will be opened to rent, and on the following Sunday, the 25th inst., the Church will be opened for Divine Service at half past ten A. M., and half past three o'clock P. M.

April 10—3t$

POETRY.

From the Banner of the Cross.

BUT YESTERDAY WE SPRANG TO BIRTH.

BY REV. EDWARD C. JONES.

"We are but of yesterday, yet we have filled your empire, your castles, your corporate towns, your assemblies, your very camps."—"We constitute almost the majority in every town."—TERTULLIAN, A. D. 198.

But yesterday we sprang to birth,
Disciples of a martyred King,
Now heralded throughout the earth,
Our noble faith is triumphing.

Ye thought to crush that mystic tree,
Whose leaves the fainting nations heal,
But now its branches wide and free,
The Planter's mighty arm reveal.

The thronging mart—who mingle there?
They whom the world could once deride.
What glitters on yon house of prayer?
The sign of Him the crucified.

Go to the court where grandeur reigns,
And men too oft their God forget;
Go—learn, Ambition never stains,
A *Christian* ruler's coronet.

On mountain-top—by rolling flood,
Within the deep and shaded glen,
The glowing theme is Jesus' blood,
Effused for dying—guilty men.

In senate and in camp they move,
The just, the upright, and the true,
All eloquent for Him they love,
Prepared to *suffer*, or to *do*.

They heed not axe, nor lash, nor thorn,
Supported by the Holy Ghost,
Fair as the bright and purple morn,
And potent as a bannered host.

Though yesterday we sprang to birth,
Disciples of a martyred King,
Soon shall a sin-benighted earth,
The conquests of Emmanuel sing.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXVI.

FEAST OF ST. MARK THE EVANGELIST. APRIL 25th.—Little is recorded of this saint in the Bible. Supposing, as is most probable, that wherever the name occurs the *evangelist* is meant, it appears that he was a near relative of St. Barnabas, that is, his "sister's son." When he is called by St. Peter "Marcus my son," there is probably an allusion to his having been instructed by that apostle in the Christian faith, and having received from him the ministerial commission, as St. Paul calls Timothy *his* son; or to his having been more immediately under St. Peter's direction in the exercise of his sacred functions.

He had the happiness and blessing, which can never be too highly prized, of a pious mother; as appears by its being to her house, "where many were gathered together praying," that St. Peter first resorted after his miraculous escape from prison.

He was a companion of St. Paul and St. Barnabas in a part of their joint ministry; a fact which brings to mind a memorable instance of the fidelity of the sacred historians. They omit nothing proper to their narratives with the view of concealing their own faults, or those of their associates—a circumstance entirely inconsistent with their being impostors. St. Mark "departed from" his companions in the course of their journey, and "returned to Jerusalem." The two apostles having completed their mission, it was, after a while, agreed that they should "go again, and visit every city where" they had "preached the word of the Lord." St. Barnabas proposed that his relative St. Mark should again be their companion. To this St. Paul strongly objected, urging that he regarded St. Mark's having forsaken them on a former occasion as a serious dereliction of duty. "The contention was so sharp between them, that they departed asunder, one from the other; and so Barnabas took Mark, and sailed unto Cyprus; and Saul chose Silas, and went through Syria and Cilicia." Here we see the frailty of poor human nature. Yet remaining even in the most improved state of that nature in this world, it reads us a perpetual lesson of humility, and of the necessity of constant care and watchfulness, and the duty of giving constant and earnest heed to the mercifully appointed means of that divine grace whereby alone our native corruption can be counteracted, and its influence suppressed.

We see also, as before suggested, in the narrative of this event, that it was no part of the design of the writers of the New Testament to recommend their religion by efforts to gain for its promulgers more credit than was their due for excellence of character. Such would hardly have been the case with imposters, or those who were moved by considerations of worldly policy, or had not faith enough to know that success may be much more surely expected as the divine blessing on honest frankness and stern integrity, than as the result of that timid forecast—sure evidence of weak faith—which fears to leave consequences with the God of truth and righteousness.

In this sharp contention between two apostles, blame must undoubtedly be attached at least to one, very probably to both. We are relieved, however, from the necessity of dwelling long on this painful view of the matter, by the evidence soon afforded of the triumph of Christian kindness and love, and the resumption of their benign influences. We find St. Paul, in his epistles, speaking thus of St. Mark, with whom he had been so much displeased—"Aristarchus saluteth you, and Marcus, touching whom ye received commandments, if he come unto you, receive him. These are my fellow workers, which have been a comfort unto me:" "Take Mark, and bring him with thee; for he is profitable to me for the ministry:" "There salute thee Marcus, Aristarchus, Lucas, my fellow laborers."

These are all the notices of St. Mark furnished by inspired history. To the uninspired early records of the Church, we are to look for any thing like a general outline of his life and ministry. The following particulars are drawn from this source—

He was by birth a Jew, of the tribe of Levi. John is supposed to have been his only original name; that of Mark being not of Jewish, but of Roman origin. This was probably assumed as a surname, upon his going to Rome; where, for some time, he ministered, and where he wrote his Gospel; such assumption of a surname being by no means uncommon among the Jews of that day. He is by some supposed to have been one of the Seventy. More probably, however, he was converted by St. Peter after our Lord's ascension; with which apostle he is related to have passed much time, as his amanuensis and interpreter. He spent the latter and principal part of his ministry in Alexandria and other parts of Egypt, in the exercise of Episcopal functions; where his services are recorded to have been much blessed to his people, in their peculiar manifestation of the sanctity and purity of the Christian character.

Contemporaneous with the Christian festival of Easter, was one in honor of one of the principal Egyptian gods. The minds of the people, long agitated by jealousy and hatred of St. Mark, for his success in opposing their religion, were, by the solemnities of this festival, wrought up to a frenzy of zeal in behalf of their idolatries and superstitions. They thrust themselves upon him while he was celebrating the holy eucharist, tore him from the altar, and dragged him through the streets until he was mangled to death; and not even then satisfied, burnt the body which they had so cruelly tortured.

The horror and grief excited by such treatment of a benevolent, pious, and venerable man, are allayed by the strong consolation arising from the assurance that these bitter sufferings ministered entrance to the eternal glories of martyrdom. Much rather than for such sufferers, should we weep for those who, however now rejoicing in ease and comfort, have no part nor lot in the pleasures forevermore which abound at God's right hand. And mysterious as may appear the divine allowance of such suffering as the lot of such men, we see in it the wise permission of a most effectual test of the sincerity and veracity of the first heralds of the Gospel, and therefore of the truth of the religion for which they were martyrs.

The only writing which St. Mark has bequeathed to the Church is his Gospel. It is recorded to have been written during his ministry at Rome, at the request of the Christians there; and St. Peter is thought to have been also concerned in composing it. It is an invaluable part of those Holy Scriptures, every remembrance of the writers of which should fill our hearts with lively gratitude for the inestimable good to which it pleased God to make them instrumental. It is as one of the *sacred writers* that the Church, on this festival, particularly commends the character of St. Mark to the Christian's devout reflections. The collect, epistle, and gospel, present a beautiful and interesting view of that fundamental feature of the divine economy whereby the word of God, through His Church, and by the influences of the Holy Ghost, is to produce a vital spiritual union between Christ as the Vine and Christians as the branches. Meditations on that *word*, therefore, Holy Scripture, are especially proper for the day. This "Scripture," St. Paul declares,* "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

So clearly does the experience of the world evince man's natural sense of the need of revelation, that it is impossible for any thing but oppositions of science *falsely so called*, to question it for a moment. In every age, and in all nations, men's ideas of the Supreme Being have been inseparable from the conviction that guidance in religious truth and duty is, in gracious provision for man's necessities, vouchsafed by divine inspiration. Prophets, oracles, augurs, signs, as means of arriving at a knowledge of the divine mind, are interwoven with every system of heathenism. And if, occasionally, some rose, in intellect and reflection, perhaps in virtuous heed to the still small voice of tradition from genuine revelation, which has never been quite stifled, above their fellows, and saw the wretched insufficiency of the prevailing superstitions, it was not in the proud rejection of supernatural aid, that their philosophy sought relief; but it brought home to them the deep and anxious conviction, that instead of the miserable sources of guidance to which men then trusted, in the spiritual ignorance and stupidity from which no cultivation of the mere intellect could afford satisfactory deliverance; Heaven must interpose the purity and sufficiency of divine truth, ere they could recover from the blindness of delusion, and be delivered from the arts of imposture. This effect has never been experienced save from the religion of the Bible. And never, except where this religion has rescued men from paganism, which is the natural issue of religion independent of revelation, has the presumptuous lie been fostered, that religion and morals can exist without revelation.

None who acknowledge the existence of a Supreme Being of infinite perfections, can doubt His power to impart instruction to His creatures, or His benevolent willingness to do so, if it will promote their interests and happiness. He that formed the mind and heart, shall not He teach man knowledge?

Man's ability to gain and improve in knowledge, none but an atheist will refuse to ascribe to the wisdom and power of God. Upon what principle, then, are we to limit that wisdom and power, and deny that they can, or rather not grant that they probably will, be further exercised in immediately conveying the knowledge which they enabled man to receive?

Now the Holy Bible professes to be instruction given by inspiration of God. It has been regarded as such by a portion of the world in every age since it began to be formed; and for fifteen hundred years past, by the civilized world generally. Its influence only has succeeded in the abrogation of idolatries and superstitions to which the world was closely wedded, which were protected by authority and power, which had enlisted in their favor the passions and affections that most sway the natural heart, and which mere intellectual advancement could never effectually touch. When, for a time, under the demoralizing influence, even among Christians, of a stupendous system of error, fraud, and spiritual and intellectual tyranny, the knowledge of Holy Scripture had nearly departed from the great mass of the people, the deleterious consequences of the privation were felt in a return to almost heathen idolatry and superstition. This gave way, when the Bible was again opened, and its contents again fully and faithfully promulged. But the natural man, ever prone to evil, and wickedly dissatisfied with good, vainly puffed up with ideas of his own sufficiency, and led by the great enemy of truth and righteousness to abuse and pervert the good till evil comes of it, when delivered from that tyranny, must run riot with fancied independence, and allowing private judgment to indulge at will its wayward caprices, blasphemously turns the word of God into a broad patent for licentiousness, rather than a rule of submission. Hence that blessed word is made the cover for all the forms in which error and infidelity can be masked. For this, too, the Bible itself is the effectual remedy, when men receive, and study, and adopt it in its true spirit, and in devout submission, which the spiritually minded will gladly cherish, to its teachings respecting the Church to which God gave it, as its pillar and ground, its witness and keeper, its authorized interpreter, and the dispenser of the divinely appointed means of that spiritual guidance and aid, whereby alone the true knowledge of Holy Scripture can be attained.

Of all this the past and present experience of the world affords ample evidence, and it certainly presents a call, varied and strong, and to every truly reasonable mind satisfactory, for a full and fair investigation of the claims put forth by this wonderful book to have been given by inspiration of God. Of the proofs of this—which for variety and force may be safely pronounced without a parallel—our present limits will not admit of a particular examination. Let him who would pursue the investigation, (and none who believe in God, love the truth, and regard the real dignity of their nature and happiness of their kind, can be indifferent to it,) do so with candor and impartiality. Let him consider well what the history of the world attests in support of the facts which the Bible makes prominent among the evidences of its authenticity; in proof of the necessity of some more perfect system of religion and morals than human wisdom can devise; and in illustration of the actual effect on man's individual and social state, of the system contained in Holy Scripture. Let him examine the connexion between the prophecies of the Bible, and the events claimed by its advocates as their completion. Let him consider the characters of the persons who wrote its several books, and the reasonably probable influences under which they were written. Let him remember that the most important of the facts related in the New Testament were open to public scrutiny, and were declared to have happened at the time, and in the place, when and where the testimony to their occurrence was advanced. Let him carefully study the religious and moral system which the Bible inculcates, and ask what may reasonably be expected to be, and what, in fact, has been and is, the effect of that system, in its obviously legitimate influence on the characters and lives of individuals, and the state of society.

On the issue of a train of enlightened and unbiassed reflection, pursuing this reasonable course, may safely be suspended the truth of the proposition that "all Scripture is given by inspiration of God."

The author trusts that he has readers who are enabled fully to appreciate the value and comfort of another species of evidence which it pleases God more immediately to impress on the minds of His faithful people, *their experience of the worth and sufficiency of Scripture*. They feel that it is of God, by its meeting their spiritual necessities and yearnings, and conferring spiritual blessings, so as God only can do; by its solving the doubts of their erring reason; by its ministering clear guidance in their search for religious and moral truth and duty; by its imparting genuine consolation and support amidst all the trials and sufferings of the world; and by their happy consciousness, that proportion as their hearts and lives conform to its principles, spirit, and precepts, they are such men as enlighted reason dictates intelligent and moral beings should be, especially in reference to the future state to which the same reason has ever directed the mind's expectations and longings. In such persons, the movements of devout and virtuous sensibilities add strength to the conviction of the understanding; while, reciprocally, *they* are, by *it*, sustained and justified in their influences; and all unite to fix deep in the best affections of the heart the strong conviction that "all Scripture is given by inspiration of God." Festivals, therefore, like the present, on which the Church commemorates the holy men who were God's instruments in conveying to us His inspired truth, posses to them a sacred and heartfelt interest. They stir them up to more diligent and devout study of the Bible, that they may still more clearly see and more sensibly feel that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

No truth is more obvious than that religion, in order to be of full value and efficacy, must be seated in the understanding and the heart. Their principles and views must be governed and controlled, before the life and character can be materially influenced. Hence the necessity of sound doctrine, a true faith. There were heathen moralists whose systems did much credit to their notions of what ought to form a virtuous and religious character. All their wisdom, however, and all their personal excellence and authority, could not give currency or efficiency to those systems. One great cause of this was, their lacking the foundation of *the true faith*, of *sound doctrine*. This the gospel supplies. Imparting views of God and man, and their relative connexion, in entire accordance with our reasonable ideas of the glory and perfection of the Former, and our experience of the true state and character of the latter; unfolding a mode in which man may hope for divine *mercy*, possessing the otherwise unattainable quality of consistency with the essential demands of divine *holiness* and *justice*; revealing principles of duty, and rules and aids in its discharge, essential to securing the practical benefits of piety and virtue; drawing the veil from futurity, and displaying all the powerful motives which judgment and eternity afford; it lays the foundation of the religious life on that only solid basis, *pure and holy doctrine*. As, then, we would that that life be ours, we must carefully study, and fully and faithfully embrace, the system of doctrine which has been given to us by inspiration of God. And for as much as we cannot do this ofourselves, but are by nature too weak, and too prone to evil, to be able, unaided, duly to appreciate the truth, or to love it with right affection, or to follow it with earnest purpose and unreserved devotion, we should be constant in humble and faithful supplications for the illumination, guidance, and aid of the Holy Ghost. And no more important and seasonable prayer can be offered by us, in the midst of the temptations whereby the world, the flesh, and the devil, would lure us from integrity in the christian profession, and of the confusions and perplexities thrown in our way by infidelity, and its handmaids heresy and schism, and that profitable servant of them all, uncatholic indifference, than the collect for the day:

"O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*"

"All Scripture is profitable for *reproof*," or, by more literal rendering, for *confutation*, that is, of those who err from its doctrines. This necessarily results from its being "given by inspiration of God." Every doctrine contrary to its teaching must be false, and find the clearest and most conclusive confutation in that simple fact. Its system of doctrine presents a combination of excellence, and sufficiency for all man's needs, and a body of religious principles justly claiming reason's fullest assent, and welcome to the best sensibilities and affections of our nature; and thus has within itself clear and sufficient tests for the confutation of all erroneous and strange doctrines.

"Scripture is profitable for *correction*"—for reclaiming the vicious, curbing the appetites, chastening and rightly controlling the passions, dispositions, and tempers, and subduing the dangerous influence of the world and the flesh.

God grant that my readers may have experience of this characteristic of Holy Scripture; that its words of direction, encouragement, and warning, may be brought home to their hearts, withdraw them from the pernicious influences of time and sense, and elevate them to high and holy things! Then will they have comfort, joy, and hope in believing; and be led forth in the pleasant ways and peaceful paths of christian faith and holiness. Themselves will be living witnesses that "Scripture is profitable for *instruction in righteonsness*"—for constant and increasing edification, and thus perpetual advancement in that Divine life which consists in the love of God above all things, and of our neighbor as ourselves; and of which the perfection will be found in that heavenly country which Holy Scripture reveals to the faith and hope of the pious.

B. T. O.

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* 2 Timothy iii. 16.

FOREIGN ITEMS.

On Thursday, March 18th, ult, the beautiful Chapel, just erected in the city of Frederickton, was consecrated by the Lord Bishop of the Diocese.—His lordship was attended on this interesting occasion, by a considerable number of Clergymen assembled from various and distant parts of the Province, viz. the Venerable Archdeacon Costor, Rector of Fredericton, Rev S. Bacon, Rector of Chatham, Rev. F. Costor, Rector of Carleton, Rev. G. S. Jarvis, D. D. Rector of Shediac, Rev. S. D. L. Street, Rector of Woodstock, Rev. J. Dunn, Rector of Douglas, Rev. G. Townsend, officiating at Westmoreland, Rev. J. Hudson, Missionary on the Miramichi, Rev. J. M. Stirling, Rector of Maugerville, Rev. R. Avery, officiating at St. John, Rev. W. Scovil, Rector of Norton, Rev. E. J. W. Roberts, officiating at Kingsclear, Rev. W. Q. Ketchum, Curate of Fredericton, Rev. J. M Givern, Missionary at Andover, Rev. A. V. Stuart, officiating at Stanley, Rev. J. Bartholomew, officiating at Petersville, Rev. W. N. Boyer and Rev. R. Simmonds, officiating at Portland, Rev. J. Elwell, officiating at Prince William, Rev. R. D. Palmer, officiating at Springfield, and Rev. W. Jaffrey, officiating at St. Mary's. The Chapel is situated at the north end of the city, and has been erected on land presented for the purpose to the Bishop by the Hon. John Saunders, Provincial Secretary, with money placed at his Lordship's disposal by friends in England, aided by his own contributions, and by donations from His Excellency the Lieutenant Governor, Sir Wm M. G. Colebrooke, and a few other individuals. In the sentence of Consecration it is stated, as the ground of its erection, that "it hath been customary that in the place where the Bishop of the Diocese is wont to reside a Chapel should be built to be under his peculiar jurisdiction, and that in the city of Fredericton, divers of the Parishoners reside at a considerable distance from the Parish Church now also the Cathedral Church of the Diocese.") It is also stated in the same document, that "as it is desirable that the poor should have free acces to the House of God which is the common home of all, the seats therein shall all be free and unappropriated." The Chapel was dedicated to the service of Almighty God, as stated in the sentence, by the name of St. Anne, in thankful rememberance of God's grace given to that aged Saint, whose praise is in the Gospel, and who departed not from the Temple, but served God with fastings and prayers night and day, and that the ancient name of the city of Fredericton may not be wholly lost to succeeding generations." It has been built under the direction of Wills, Esq., Architect, and reflects very great credit upon his professional skill and thorough acquaintance with the principles of English Ecclesiastical Architecture. A specimen of the best style of church building, equally chaste and elegant will hardly be found out of England, and not many even in England itself much superior to it.

The following is the form and order which was observed in the Consecration:—A procession formed of the Bishops and Clergy, and the Professors and Students of King's College, preceded by the Bishop's Verger, moved from the Chancel door to the principal entrance, in the Porch of which it was met by the Hon. Mr. Saunders, the donor of the land on which the Chapel has been built, who in his own name and in that of other benefactors to the undertaking, presented to the Bishop the customary petition for the consecration of the building. This having been received by the Bishop, after saying a collect, his Lordship with the Clergy entered, proceeding up the middle passage towards the east end, repeating by alternate verses the 24th Psalm. Having reached the Chancel, the Bishop seated himself on the North side of it, and the Archdeacon, the Rev. S. Bacon, and W. Q. Ketchum occupied the Sedilia on the South side. The rest of the Clergy, and the Professors and Students occupied seats in the Chancel outside the rail. His Excellency the Lieutenant Governor was also accommodated with a chair in the Chancel, close to the archway on the South side. The Bishop said the different Collects belonging to the Consecration service, then sitting in his chair he directed one of the clergy, (Rev. F. Coster,) to read the sentence of consecration. The Rev. E. J. W. Roberts read the Morning Service for the day, the Bishop saying the Absolution and the Collects incident to the particular service. The Archdeacon read the Ante Communion service; the Rev. S. Bacon, the Epistle; the Rev. W. Q. Ketchum, the Gospel; and the Bishop the Nicene Creed. His Lordship preached from the following text: "Zachariah. 11. v7. "And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two slaves; the one I called Beauty, and the other I called Bands; and I fed the flock." Of the sermon it will be sufficient to say that it was eloquent and appropriate, and that at the request of the clergy who heard it, it will be printed for distribution in the Diocese. After the sermon an Offerty Collection was made, which amounted to upwards of £28, to be applied to erecting a stone fence round the chapel.—The Holy Communion was then administered by the Bishop, assisted by the Archdeacon and others of the clergy, and the solemn service was as usual terminated with the Episcopal Benediction In the evening Divine Service was again celebrated. The Rev. G. Townsend said evening prayers and the Rev. J Elwell preached from Psalms 24, v 3, 4. "Who shall ascend into the hill of the Lord, or who shall rise up in his holy place? Even he that hath clean hands and a pure heart, and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor." By similar request this excellent discourse will be printed together with the Bishop's sermon. The music in both services was extremely well selected and admirably performed by a very large choir of nearly thirty singers, without organ accompaniment, conducted by Mr. John Stephens. The Hymns, Canticles, and Psalms for the day were chanted antiphonally, the singers being seated on opposite sides of the middle passage, and taking the verses alternately.—The Chants used in the morning service were as follows. To Venite and the proper Psalms, viz.: 48th, 122d, 132d, Langdon in F: Te Deum, a Gregorian in F: Jubilate, Stephens in F: Kyrie Elecson, a Gregorian in F. In the evening, to the Psalms of the Day, Crotch in C; Magnificat, Goodenough in F; Nunc Dimittis, Purcell in G minor. The anthems were, in the morning, "O how amiable are thy Dwellings, thou Lord of Hosts." Richardson; and in the evening, "In Jewry is God known." Clarke. The Psalms were in the mornting, 84th, v. 1, 2, 4, 10, LIVERPOOL, DR. WAINWRIGHT; 100th PROPER TUNE. In the evening 106th, v. 1, 2, 4, 5, CAREY, and EVENING HYMN, TALLIS. The chapel was crowded in the evening, but in the morning not one-third of the persons who came could gain admittance The erection of such a building, and under such circumstances, is an event worthy of being recorded in the history of this newly erected Diocese, and will, no doubt, under the Divine blessing, be made productive of much good to the interest of the Church therein.

The Chapel is of the style of Architecture generally denominated EARLY ENGLISH, which prevailed in England in the Reign of Henry III. This style was adopted on account of its simplicity, and the absence of the elaborate tracery which belongs to the latest styles, the workmen in this Province having, as yet, been unused to work gothic mouldings in stone. The building consists of a Nave 54 feet by 21 feet, a Chancel 20 feet by 16 feet, a Porch on the south side of the Nave, and a Sacristy on the north side of the Chancel, and will accomodate upwards of 200 worshippers. The side windows of the Nave, nine in number, five on the north side and four on the south, are single lancets: and filled with sombre glass, with colored borders, and an emblem in the middle of each by Mr. Beer, of Exeter. The west window has five divisions, diminishing in height from the central division to the extreme ones, and has a very imposing effect on the inside by being enclosed within one large arch.—The glazing of the windows is similar to that in the side windows, the emblems being omitted, and a slight variation occuring in the border. Above the west window, is a picturesque stone Bell gable rising about 64 feet from the ground with openings for three bells, which though but small, will form, at present, the only chime in the Province. The roof is constructed of butternut, covered with zinc'd tin:—from the steepness of its pitch, being equilateral, its arch'd braces, battlemented cornice, molded rafters and the extreme beauty of the wood, which even exceeds English oak in grain and color, great effect is given to the interior. The seats (open ones,) Pulpit, Prayer-desk, Lectern, Altar, &c., are likewise of butternut, admirably carved. The seat-ends are of sixteen different patterns, those designed for the Choir terminated in bold poppyheads. The pulpit is on the north east corner of the Nave, and is entered from the Sacristy by a doorway through the wall: this has a pleasing effect and saves a great deal of room. The prayer-desk and Lectern are opposite to it in the south east corner. Between the Chancel and the Nave is the stone Chancel Archway, around which is inscribed in illuminated and black letters the following text—"THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF COMFORT ME." Ps. 23 v. 4. Across this Archway will be the Chancel screen not yet finished. The Chancel is raised above the Nave by three steps, two at the arch and the other at the rail. The Altar, as before stated, is of butternut beautifully carved with gothic tincery, and relieved with gilding. Crimson velvet is suspended at the back of the open panel'd work, to which eventually, emblems of the Redeemer's passion will be affixed. Above the Altar is the eastern window. It is a triplet, the centre division rising above those on the sides; and contains most gorgeous painted glass executed in London by Mr. Warrington. In the middle light are representations of the most important events in our Lord's history—HIS BAPTISM, TRANSFIGURATION, CRUCIFIXION, RESURRECTION AND ASCENSION. The side lights thoroughly harmonize in color with the central one, but in the place of representations and incidents, they contain emblems of the Sacred Trinity, the Lamb of God and the Pelican in her Piety, and emblems of the Holy Eucharist and Holy Baptism, &c. The south window of the Chancel is very beautiful, the coloring richer than that of the nave windows, but not so intense, nor the subject so complex as those of the east window. At the back of the Altar the wall is inlaid with Encaustic Tiles of a chaste and subdued tone, thereby not interfering with the brilliancy of the painted window above them; the pattern resolves itself into squares, each square surrounded with a rich border, having inserted, on each side of the altar, the symbols of the four Evangelists at the junction of the squares, and the Lamb of God in the centre. The chapel is lighted by some beautiful sconces attached to the walls, and a corona lucis or chandelier suspended from the roof. The stone Font (which has not yet arrived from England) will be placed at the "ancient usual place" as the Canon directs, viz. near the Porch, and an Alms-box with elaborate hinges and lock (a gift from English friends of the Bishop) is placed near the principal door. Great praise is due to the workmen who were employed upon the building, for the manner in which the work has been executed. Mr. Otis Small contracted for the mason work; Mr. Aitkin of Fredericton, for the Roof, Pulpit, Lectern, Altar, &c., Mr. Harding of the same place, for the Seats, Prayer Desk, &c; Mr. Welch for the Flooring, and Mr. Sloman for the Plastering. The whole was completed in ten months from the day on which the foundation stone was laid. The floor of the Chancel will in the course of the summer be laid with Tiles given by Ladies of Fredericton; and the middle passage of the Nave and the Porch with others given by H. Minton Esq, of Stoke on Trent Staffordshire, the manufacturer of the beautiful tiles at the back of the Altar.

Advertisements.

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Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

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Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, D D, Edward Y. Higbee, D. D., William H Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell, John D. Ogden, M.D., John H. Swift.

April 18—tf.

BOARDING SCHOOL.

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THIS SCHOOL, situated at Canterbury, town of Cornwall, Orange county, equidistant between West Point and Newburgh, in a part of the country unsurpassed for beautiful scenery and healthiness of climate, has been for several years in successful operation. Number of pupils limited to twenty-five. Girls of every age received—small boys not objected to.

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References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber streets.

November 14—6m

CHURCH SCHOOL FOR YOUNG LADIES,

Under the supervision of the Pastor of the Chnrch of the Holy Communion.

Miss. A. AYRES, Principal.

HIS School will be opened on the 14th of May, at No. 54 Twenty-first street, N. Y. As its name indicates its character, it may be sufficient to state that together with careful instruction in all the branches of a complete female education, a leading object of the school will be to train the pupils in the principles of our most holy Faith, as set forth in the Book of Common Prayer. In accomplishing this, it is purposed to adopt the system hitherto pursued at St. Paul's College, as far as it can be applied to a day boarding school for girls.

The plan of the school is, to take charge of the pupils during the whole of the day, in order that they may prepare their lessons under the direction of their teachers, and have the advantage of their company also in their hours of recreation.

The number of scholars is to be limited to twenty-five, and though none will be received over 12 years of age, there will be no facilities wanting to finish the education of all who may enter.

Further information respecting the school may be obtained from the Rev. W. A. Muhlenberg, D.D., and (until the 1st of May) of Miss Ayres at her present residence, No. 134 Thompson street, any Saturday morning, between the hours of 12 and 2. She would also refer to the following gentlemen, whose daughters have been under her care as private scholars—

L. M. Hoffman, Esq., W. F. Cary, Esq.,
W. H. Aspinwall, Esq., J. H. Swift, Esq.,
Gov'r. M. Wilkins, Esq., R. B. Minturn, Esq.
March 13. Hamilton Wilkes, Esq.

MOUNT WASHINGTON COLLEGIATE SCHOOL

No. 204 Fourth street.

Fronting on Washington Square.

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A part of the house has been reserved for the residence of the family of one of the Principals. The Rooms of the School both for recitation and study, are spacious and attractive, and fitted with special reference to the health and comfort of the pupils.

The facilities afforded for thorough Classical and Business education, as well as for juvenile instruction—courses of study—times of public exercises of the School—times of awarding Certificates and Diplomas, according to a just system of graduating scholarship and deportment—seasons and times of meeting of tho Young Men's Literary Society of the School—regulations for the extra session of study, under the care of instructors for those pupils whose parents desire it—parental nature of the government and discipline—advantages for physical exercise—terms and references, (all of which will be explained in the Circular and Catalogue about to be published,) may for the present be learned by personal interviews with the Principals. Parents seeking a place for the education of their sons are invited to visit this Institution.

March 6—tf

MR. YOUNG'S
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No. 1 Abingdon Square, corner of Bank st.

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Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

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For particulars apply personally, or by letter, addressed to Mr. Isaac Wilkins, West Farms.

Circulars may be obtained at the Churchman office, 12 John street. Feb. 27—tf

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September 5—yly WILLIAM ASHKETTLE.

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February 27—yly

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